AN ATTEMPT AT RAISING CONSCIOUSNESS

by P. RAMACHANDRAN
with JUDE HENRIQUES

AN EVALUATION OF THE
ANDHRA PRADESH SOCIAL SERVICE SOCIETY'S
ADULT EDUCATION PROGRAMME
September 1985

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"We are all blind until we see
That in the human plan
Nothing is worth making
That doesn't make the man
why build these cities glorious
If man unbuilded goes?
In vain we build the work
Unless the builder also grows."

Edwin Markham

"Go to the people
Live among them
Learn from them
Love them
Start with what they know
Build on what they have;
But of the best leaders
When their task is accomplished
Their work is done
The people all remark,
'We have done it ourselves'"

(Chinese Proverb)

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FOREWORD

The Church in Andhra Pradesh is unique in building regional structures to assist the church in the region and co-ordinate the activities of different dioceses in a particular field of work. The Andhra Pradesh Social Service Society is one such regional institution with a mandate from the Andhra Pradesh Bishops' Council to initiate, to guide and to coordinate development work in the region.

The Andhra Pradesh Social Service Society came into being after All Andhra Regional Consultation was held in March 1977 at Vijayawada. Apart from delegates from the dioceses of the region, the meeting was attended by representatives of funding agencies, Indian and Foreign, and Fr. Hans Wijngaards MHM, whose vision it was to establish regional level structures based on the same language and culture to assist the church both at regional and diocesan levels. The consultation discussed the relevance of such a structure in the context of the already well-established and operative diocesan social service societies. However, the representatives of the funding agencies pointed out the emergence of a new orientation in development work going beyond a relief-welfare response to social problems and changing the logic of working for people, providing economic facilities for the weaker sections in order to help them out of their poverty. Without detracting from the merit of these aid giving services it was pointed out that such ministry of concern and variety of service did not strike at the root cause of poverty nor did it reduce the number of poor in the world inspite of huge investments in terms of money and dedicated personnel. Further it was noted that the very economic facilities that were meant for the poor to rid themselves of their poverty slipped out of their hands and benefited other groups.

The consultation therefore came to the conclusion that the establishment of a new regional structure could play a unique role in promoting a new orientation of development, namely to educate the poor to become critically aware of the causes that keep them submerged in poverty and assist them to better themselves through a participatory process of action programmes. In such a process the church and its band of dedicated social service personnel will become partners with the poor so that they *do not work for the poor* but *work with the poor* in the process of liberating themselves from unjust structures

The vision was clear: to raise the levels of consciousness of the poor by organising them into groups and helping the development of their own lives. A plan was chalked out: an initial programme for one year to train church personnel engaged in social work in the region in this new vision. The Andhra Pradesh Social Service Society set up a small team and trained them with the help of local resource personnel. After one year of experience and in the context of the National Adult Education Programme launched by the Government of India, the Andhra Pradesh Bishops' Council, on October 5, 1978, gave a clear mandate for the promotion of the adult education programme as a major thrust of the church in Andhra Pradesh. It

said adult education should not be understood in the limited sense of imparting literacy and numeracy to illiterate people. Rather it should be understood as a methodology of education whereby people are trained or taught to solve their own problems with the available resources or small outside assistance. The council said the recommendations of the regional consultation held at Vijayawada in March 1977 should be considered the goal to be reached in two to three years.

With this clear mandate the Society launched the adult education programme in 1979 initially in six dioceses and later in all ten dioceses. Competent staff was selected and trained to serve at different levels, the central office level, the diocesan level and village level. Since the adult education programme itself was understood in different ways, for us the question was whether to follow an existing path or to leave a trail like a pathfinder. We opted for the latter and decided to adopt Paulo Freire's "Education for Liberation". It resulted in the preparation of an original primer containing words and images that would trigger the poor to reflect, and to act by attacking the causes. To motivate and guide this process, special conscientization songs on cassettes were provided besides cultural programmes such as Burra Katha, dance and other folk programmes.

We felt we were moving towards our goal, but in a poineering work of this nature involving working with people, only a critical evaluation can show whether we are reaching our goal. Further this type of development work incorporating a new approach of qualitative development and involving interdiocesan co-operation on a regional level had no precedent in the Church in India and hence a greater need to make an objective study by competent persons.

As a pioneering endeavour with a new thrust on people's organisation and participation, we had to discover answers to questions that arose in the process we had started. There were emerging constraints from local groups, sometimes within the homogeneous groups and sometimes with heterogeneous groups and some times with upper classes. There was a need to face them. But in what direction we can do it best? How far the developmental theories (for example theories of Paulo Freire and Antonio Gramsci) that we adopted suit our local sociological situations to yield the desired results? Do some of our constraints deviate us from our main purpose? These vital questions needed a qualified answer that are based on facts and proper analysis.

Further, as we start the participatory process and make people start planning and rebuilding their lives there is always a certain number of services that the organisation renders to the group in the initial stages to help them in that process. The important question in this case is: Do these services deviate the organisation from its main purpose of animation work? If Self Reliance resulting out of our effort to build up people is achieved what is the new role of the animiating organisation? Unlike economic development, conscientization and qualitative development could be affected by new situations developing within and around the community. What

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should be the nature of link that should be established between the animating organisation and the conscientized community so that the growth could be continued without deterioration. Again as we are adopting new thrusts and new approaches certain new structures replacing the old ones need to appear to enable the new orientation to go on in the right direction. How can we know that the new structures are a real help and not a hindrance to the new vision and orientation?

All these critical questions are to be studied in depth and in a scientific manner. Hence, we requested Professor P. Ramachandran of the Tata Institute of Social Sciences, Bombay, to evaluate our programme and make suggestions for the future in keeping with the dynamics of the programme. We are grateful to him and his colleague, Mr. J. Henriques, who have spared no effort in doing justice to our request and preparing this report. An earlier report published the summary highlighting the major findings with recommendations for the future. This is a comprehensive report. we are happy to be assured that we are going in the right direction and are confident that the guidelines provided will go a long way in making our programmes more effective.

I would like to thank the bishops of Andhra Pradesh, for discerning correctly the need of our times and opting for this programme eight years ago; the staff of the Social Service Society who have done pioneering work to awaken the poor and help them emerge from their culture of silence and dependence; the funding agencies, especially Misereor, Cebemo and Caritas-India for understanding our pioneering work and assisting us both financially and through their constructive criticisms to realise our goal.

We are fully aware that our goal is not yet achieved; but we are assured that we are marching towards it. Imbued with the Spirit of Jesus Christ who is the Lord of history and impelled by the conviction that God is the future of man and that He is one with us in our struggle to renew the face of the earth, we are determined to pursue our quest to restore the full human dignity of the poor-which is and ought to be the goal of all our social service ventures.

September, 1985,   **Raymond Ambroise**

Secunderabad.   Vice-Chairman, APSSS.

PREFACE

The evaluation project, on which this report is based, was concerned with the Adult Education Programme of the Andhra Pradesh Social Service Society, Secunderabad. The main thrust of the Adult Education Programme of the Society is aimed at moving the marginalised landless labourers from the passive beneficiary status to active participatory status in the whole process of development. Such a process involves the raising of their consciousness from the magical or naive level to the critical level in the *Freirian* sense and thereby helping them to be liberated from oppression.

While 'conscientization' is a common word in current development literature and programmes, this evaluation study is possibly the first attempt to operationalise the concept and measure the level of consciousness of individuals. An effort has been made to faithfully adhere to the spirit of Paulo Freire while attempting to operationalise his three levels of consciousness for this purpose.

Given that the Andhra Pradesh Social Service Society has chosen and adopted the philosophy and methodology of Paulo Freire for its Adult Education Programme, it is but natural that the evaluation strategy, in so far as is possible, should also be consistent with this methodology. Thus, each of the participants in the Adult Education Programme was, both the source or the object of information for the study and a a subject capable of reflecting on his situation.

Paulo Freire also stressed the importance of peoples' participation in the educational process through dialogue. The research implication of this is that the participants should ideally be included at all possible levels and stages of the research process. One consequenece of this is that research becomes demystified and it not only enriches all concerned in their knowledge of research but also strengthens the research process itself. Hence, the need to design the research project in such a way that there was opportunity and actual participation of all those involved in the Education Programme.

This evaluation was essentially a joint venture of three groups of persons and interests. These were : (1) the staff of the Andhra Pradesh Social Service Society including its Vice-Chairman, the Executive Director, the staff of the Central Office located at Secunderabad, the supervisors and instructors of the Adult Education Programme; (2) the people in the villages in which the adult education centres are located; and (3) the research consultants.

Review of the above description of the roles of the different 'actors' in this evaluation research endeavour may lead one to the conclusion that this project as concieved, designed, and executed has all the ingredients of what has now come to be known as 'participatory research' approach. Such an approach would also be consistent with the spirit of Paulo Freirian methodology.

An Abridged Report was submitted to the Vice-Chairman, Andhra Pradesh Social Service Society, Rev. Father Raymond Ambroise in early 1984. It was most heartening to be informed a few weeks later that the authorities of the Social Service Society had accepted not only the findings and the conclusion of the report but also the recommendations for the improvement of the Adult Education Programme. The Abridged Report was published in mid 1984. It is most gratifying to state here that the Social Service Society not only accepted the recommendations made to it but it also set in motion the necessary machinery to consider ways and means of operationalising the recommendations and implementing those of the recommendations as could be taken up on hand immediately. To this end, in the last week of April 1984, a four day worskhop was organised for the Central and Supervisory staff. Reverend Dr. Yvon Ambroise, Assistant Director of CARITAS INDIA (New Delhi) who was associated with this evaluation project from its inception was one of the major sources of inspiration for many an insight into the working of the Adult Education Programme, and also critically commented and advised on the final report; Mr. Rudy Lobo of Indian Social Institute (New Delhi); and I were invited to participate in this workshop. It was presided over by Reverend Father Raymond Ambroise, Vice-Chairman of the Andhra Pradesh Social Service Society.

As a result of the exhaustive discussions and deliberations on the findings, conclusions and recommendations based on the study, the participants were able to arrive at some definitive practical suggestions for improving and further strengthening the working of the Education Programme. The authorities of the Social Service Society accepted the suggestion and decided to implement them from 15th August 1984. The various suggestions which have been implemented include the following :

A. Pragati Kendrams :

Centres which have entered into critical consciousness have been identified and graduated into 'progress centres' with new responsibilities:-

1. Supporting their own instructors.

2. improving and increasing their action programmes (with prizes for best performance).

3. Playing a major role in introducing adult education programme in other new villages.

4. forming a kind of union with the existing centres and newly adopted centres in their area (parish, block or taluk), and initiating common action.

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5. exploring possibilities of forming a union with other 'good progress' centres in the diocese and initiating common action based on common problems.

6. The supervisors to be given guidelines on how to monitor and report the development process that goes on in the above centres.

There are 12 centres and the number would probably increase quite soon.

B. Centres Under Preparation

A six-month preparatory stage has been introduced for preparing the village, the adults and the instructors for the Adult Education Programme. This stage would also be a period of pre-programme assessment and measuring the level of consciousness of the target group. Detailed guidelines for this six-month period were prepared. Instructors and supervisors were trained on this. Over a dozen centres are under preparation. Month-by-month progress reports on these centres are also being gathered.

C. Improvement of Existing Centres

1. Some measures like leadership camps and initiation of relevant action programmes are being taken to transform average centres into Pragati Kendrams within due time.

2. The six-month preparation programme has been adopted to the existing weak centres to help them to come up to the level of an average centre within six months.

Clearly, the above 'developments' have to be closely watched and reviewed from time to time to ensure the most beneficial results.

This evaluation project has afforded a few most pleasant experiences. In the first place, the sponsors of this project, Andhra Pradesh Social Service Society, Secunderabad, have been most cooperative and quick in making decisions on every occasion that I had to approach them in connection with the project. Much more, sponsors have initiated action even before this final report has been published. This would not be the common experience of most social science researchers.

The Adult Education Programme of the Social Service Society is conducted primarily for the poor and marginalised people. These people are said to tend to look at any programme as some aid giving activity. But the education programme as adopted by the Society is a programme of education for liberation. Rather than provide these people 'fish' for the day, it seeks to provide them 'fishing' skills and knowhow aimed at providing them 'fish' for a lifetime. And in case there are no 'fish', it seeks to help them to generate 'fish' for themselves. Such a programme necessarily has a long gestation period and it takes time to take roots. Concrete and tangible results

and benefits are long in appearing. This is generally against the expectations and traditions of the people. But pleasantly surprising is that in many villages people seem to have become open to the new way of thinking and that is the essence of the Adult Education Programme, and they are happy to realise their worth through this programme. Adult education, thus planned, is a slow continous process and for any success what is needed on the part of the change agent is immense patience and perseverance together with committment and dedication to the cause of the poor and the oppressed. This the Andhra Pradesh Social Service Society and its personnel seem to have in abudance. There can be little doubt that the organisation and its personnel will not spare efforts to move further to help those of the adult education centres as are still 'magical or naive' to move into the 'critical' zone of consciousness, as well as start many more such centres as resources will permit and thereby transform the rural scenario of Andhra Pradesh. This close association with the Andhra Pradesh Social Service Society and all its personnel has been the first major source of joyful experience.

A large army of workers gave a most willing hand to the study. Many of them would like to remain unnamed for their joy has been in participating in an evaluation project as massive as this one and in seeing the results unfold so gradually but steadily like the raising of the curtain with the scenario pointing in a direction which seemed inevitable-the promising movement of the Adult Education Programme towards the desired goal-liberation.The association with this army of willing workers has been the second major source of joyful experience.

All efforts to successfully undertake the evaluation would have been of no avail but for the unstinting and whole hearted counsel and encouragement of Reverend Fathers Yvon Ambroise and Raymond Ambroise. No words are adequate to thank them for all their support and valuable advise and guidance on this project. To Rev Fr. Francis Xavier, the present Eexcutive Director of the Society, I am thankful for excellent cooperation and collaborative efforts. To the Central Staff of the Society and the Supervisors and Instructors who participated in this evaluation, all of whom constituted the 'backbone' of the study for they were the ones who 'broke their backs and wore their legwear out' collecting the voluminous data and did preliminary processing, I can only say: "Thanks a million".

I should candidly state that none of this would have taken place but for the most active involvement of my colleague and fellow researcher, Jude Henriques. We spent untold hours arguing back and forth the criteria for evaluation, the classification of responses to reflect the different consciousness levels, and the alternate analytical 'paths and bylanes'. This interaction has afforded me one of the greatest joys of my research career and I am more than thankful to him for it.

As I am now 'close to home', I take this opportunity to thank the authorities of the Tata Institute of Social Sciences, Deonar Bombay, for permitting both Jude Henriques and me to work on this project.

Ideally, each and every one of the 7000 and more learners on the rolls of the nearly 200 adult education centres should have been included in the dialogue. But this was simply not feasible and so they were represented at various levels. At the stage of *planning the research project*, the consultants and representatives of the Social Service Society including the Vice-Chairman, the Executive Director, members of the central office and representatives of the field staff such as the supervisors and instructors of adult education centres met together for two days. The objectives of the Adult Education Programme as well as the nuances of Paulo Freirian methodology were discussed in depth and threadbare.

Out of these discussions there emerged a consensus of what was to be evaluated, how the evaluation was to be done, what would be some of the major criteria for evaluation, and so on. It was also decided as to who and how wide the representation from among the earlier mentioned three groups should be. Once the consultants had translated the decisions into definitive empirical research proposals, it was referred back to the groups for confirmation.

The *tools of data collection* were drafted by the consultants in collaboration with the staff of the Social Service Society, pretested by the latter, and revised in consultation with them by the consultants.

The *collection of the voluminous data* was done in three stages. Data on the adult education centres were collected by the supervisors and the instructors. The sample survey was done mainly by the central staff with a few supervisors and instructors. The primary responsibility for the six village case studies lay with the central staff along with a few supervisors and instructors. These data were collected through a series of introspective reviews with all the learners in the selected adult education centres. The views of the non-learners, the village leaders, government officials, and other interest groups in the villages were also sought regarding the functioning and performance of the centres. These teams of workers also took a deep look at the villages both prior to and after the introduction of the adult education centres. Their reflections were tape recorded and the massive information collected from the study of these six villages run to over 500 pages of typed material.

As data collection was underway, the *processing of data* was begun. Some of the central staff who could not join in the data collection stage of the project undertook the enormous task of editing the data and coding them . The initial work in the *development of the various categories* for measuring consciousness was also attempted by these staff. Their ideas were reviewed with the consultants who later finalised the schema in continuous discussions with the staff.

An idea draft report, the draft of the 'Abridged' report (since published), and the draft of the detailed report were all discussed with the authorities of the Andhra Pradesh Social Service Society, and after revision presented to a representative team consisting of the Vice-Chairman, the Executive Director and other staff of the Society.

This bouquet of acknowledgements would not be complete without placing on record my heartfelt thanks to the Right Reverend Bishop John Mulagada D.D. whose benevolent interest and quiet encouragement as Chairman of the Andhra Pradesh Social Service Society have been the guiding force to all of us who participated in this project.

Finally, after expressing my joy in having had such a wonderful opportunity to work with so many of the 'collaborators' and seeing our endeavour rewarded by an equal, and in fact greater, enthusiasm of the sponsors of the project, I cannot but use this same 'medium' to admit that the reasons for quite a few delays in the preparation and submission of this final report and in the proof reading can be fairly and squarely laid at 'my door'. Off and on during the last 18 months, in fact starting from January 1984, I literally lost sight of the project assignment. In February 1984 I had to undergo a cataract operation, the second in 12 months. I had hardly recovered from this and started work on the final report when I had to 'rush off' for an emergency eye operation for detachment of the retina of the eye. I was then well on the way to recovery in December 1984, when I had a setback and was on yet another journey to yet another major operation, again for the same detachment. With Rev Fr. Raymond taking on the major burden of proof reading the final material as it rolled out of the press, and the understanding assistance of the Vani Press staff, it has now been possible to write 'finish' to this report. However, the least that I can and should do, is to apologise to all concerned, and not least to the sponsors of this evaluation project and to the academic and practioner readers of this report for this inordinate delay in presenting it. I do hope that in the not too distant future it would be possible to bring out in print the case studies as well.

September 1985.   P. Ramachandran.
Tata Institute of Social Sciences
Deonar, Bombay 400 088.

1. ANDHRA PRADESH SOCIAL SERVICE SOCIETY

The church in Andhra Pradesh has been doing pioneer work in the past few years building regional structures for different branches of its apostolate.

The communications apostolate started in a small way over a decade ago under the name of Amruthavani has slowly grown into a multi-media centre. Jyotirmai, the regional structure started a little later has been found to be useful in bringing about an uniform pastoral policy in the region. It has specially augmented the training of local people in different dioceses. It is against this background that the need for another regional structure for development work was recognised. The Regional Council for Bishops called for a regional consultation to study and determine the nature of such a regional structure for development work.

Delegates from different dioceses attended the meeting which took place at Vijayawada from March 28 to 31, 1977. This consultation recognised that development should bring about a self awareness by which a community can raise itself to a more human and responsible way of life, and result in social liberation that changes the structures which oppress the poor. These two main priorities arose from a discussion, to create an awareness of the development of all groups in the Church, and train lay leaders competent to guide the development process.

1.1 Objectives of APSSS

When in 1977 the Andhra Pradesh Bishops' Council decided to set up the Andhra Pradesh Social Service Society, the identity of this new organisation in the Church's apostolate was not very clear. Hence it was asked to coordinate various social service projects undertaken in different dioceses of the state. More specifically the objectives assigned to the society were:

a) to assist and to engage in social service activities aimed at improving the economic, educational, medical environment and social conditions of the poor, the destitute and members of backward communities, whether they be farmers, labourers or whatever profession, irrespective of their caste and creed;

b) to assist all such institutions engaged in social service to provide the basic necessities of life such as food, clothing, accommodation to the poor and such other deserving persons irrespective of their caste and creed;

c) to set up and run structures to study, to improve and to train people in the field of agriculture, animal husbandry, technical skill, social work, and such other allied subjects contributing to the overall welfare of the people of India.

Initially an executive team was asked to organise a series of training programmes.

After one year it was increasingly realized that the Andhra Pradesh Social Service Society cannot run like Jyotirmai which pools funds for pastoral purposes. Pooling funds from all development agencies from abroad to facilitate its distribution in Andhra Pradesh would be counter - productive to the very concept of and new orientation of development that tends to avoid working with money and concentrates on working with people based on faith in man to better himself. With these reflections the Andhra Pradesh Bishops' council decided that the Andhra Pradesh Social Service Society should go into nonformal education and conscientization of the rural population through a four-fold thrust.

1.2 Four Thrusts:

The first of these thrusts is the adult education programme aimed at moving marginalised landless labourers from a passive beneficiary status to an active participatory position in the whole process of development. Such a process involves raising their level of consciousness and thereby helping them to be liberated from oppression.

The second thrust is the women's development programme. The major objectives are similar to those of the adult education programme but tailored to the needs of women or rather better suited to women's role.

The third thrust is the conscientisation of lay groups of Christians who work with different church organisations.

Finally, the social service society aims at reaching out to Church personnel to increase their social awareness to re-orient the appropriate church structures to the new programme.

2. ADULT EDUCATION PROGRAMME

It would be worthwhile at this stage to refer to the source that inspired the the Andhra Pradesh Bishop's Council to opt for the adult education programme, the first and most extensive activity of the social service society,. The immediate source was the Government of India's major effort to launch a massive adult education programme as the most appropriate means to the fulfillment of the desired development

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goals of the nation. Hence it will be useful to briefly give the national context to situate the work of the social service society in a proper perspective.

2.1 Backdrop

The Preamble and Directive Principles of the Constitution of India have imposed on the Government of India the responsibility of promoting the welfare of the people of the nation. Thus, the Constitution calls for securing and protecting an effective social order in which justice - social, economic and political - forms the cornerstone of all institutions of national life. The Government of India accepted the commitment to move progressively forward towards the attainment of these cherished goals. This is evident from the large number of different programmes of social service envisaged and implemented progressively through the various Five Year Plans and the promotion of special services for underprivileged and weaker sections of society in both rural and tribal areas as well as among urban communities.

Coupled with the increasing emphasis on promoting and expanding social services there has also been a growing realisation that economic development needs to be linked with the social-development of the nation. However, it appears in retrospect that economic development in the country has far out-paced the social improvement of the vast majority of the people.

Is it any wonder then that the Government of India, realising the lacunae sought correction in its programmes by introducing programmes that would directly and immediately benefit the marginalised communities of the country. As a result the Central Government in 1978 announced the introduction of the national adult education programme to directly benefit the lowest strata of people. The plan was to make a hundred million adults in the age group of 15 to 35 years literate in five years. The initial enthusiasm for this programme was stupendous not only because a hundred million had to be made literate but also because the aim was to bring about a total awareness among the masses so that they could by themselves shape their own destiny. Hence a gigantic task was ahead for those who dared and were willing to bring this programme to the people who needed it most-the marginalised, and oppressed people in rural and tribal areas and in some urban pockets.

Adult Education Programme: The national adult education programme was launched on October 2, 1978. Voluntary agencies were given a major role in the implementation of the programme. To this end a scheme of financial assistance to these agencies was formulated and announced.

It was at this time that the Andhra Pradesh Bishops' Council gave the mandate to the Social Service Society to take up the adult education programme. The Society was already engaged in organizing a series of seminars for church personnel to bring about a new orientation to development works. As a follow-up of these seminars at which the programme of conscientisation was most enthusiastically welcomed, special leadership training programmes were undertaken

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in a number of villages where parish priests were willing to experiment with and try out the new approach in development work. The first programme of this kind was initiated on September 11, 1977 at Bhimanapally in Nalgonda diocese. A group of young men who underwent this training responded well and their response meant the birth of a Yuvasangham, youth committee. With the assistance of the parish priest this committee slowly developed into a group of people interested in the overall welfare of their community. The group played a substantial role in the development of their village. This project had a multiplier effect., for it evoked a lot of interest in other places.

A three day programme for the animators of the adult education programme in various dioceses was held at Mangalagiri on September 8, 9 and 10, 1978. More than 65 participants attended the programme. They were given an orientation towards the correct understanding of the adult education programme.

At the end of the meeting the participants requested the social service society to apply to the government on behalf of different dioceses for 300 centres for the adult education programme. The society got a response when it was asked to organise training for the adult education functionaries and arrange for the supply of learning and teaching materials for the instructors. It was felt that an adult education cell within the diocesan developmental structure would ensure greater efficiency in running the programme. These recommendations were communicated to the bishops and subsequently diocesan cells were formed in the dioceses.

The Social Service Society applied for financial assistance to start 300 adult education centres in the state. However, the society did not qualify for grants because it was not a registered agency.

The society was registered only in 1979. But in anticipation of grants the society had disseminated to all dioceses in Andhra Pradesh relevant information about the mass education programme of the government. It also conducted consultations on the participation of the dioceses in it. These initiatives generated great enthusiasm among a number of dioceses, and it was decided to start the adult education centres.

Despite the fact that the government did not provide funds the society decided to undertake its own adult education work with assistance if available from private funding agencies. In fact, pending the approval by the government of its application, the society approached some funding agencies. They agreed to offer such assistance as was possible in the event of the government not sanctioning the requisite funds for the programme.. As ultimately the government did not sanction any funds to the society it approached the funding agency which gave it a time bound grant.

The question is: why did the society persist with the adult education programme? The major reason was the faith of the Bishops' Council and the social

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service society who believed that as long as the marginalised are not aware of their problems they can neither solve the problems themselves nor even offer their cooperation. The two organisations felt that villages had to be the laboratories to make the villagers accept and act to bring about changes for their own betterment.

In retrospect speaking the failure to obtain assistance from the government of India seems to have been a blessing in disguise. For the society was now free to tailor the adult education programme to the needs of the local people. More positively it gave the society the opportunity to aim at the conscientisation of the marginalised and the illiterate population of rural Andhra Pradesh and to help them achieve higher levels of critical consciousness. The decision of the society was again justified when it was able to continue with its adult education programme when the new Government which came into power at the Centre in 1980 decided to stop grants and assistance to voluntary agencies. This stoppage has been partially lifted and select voluntary agencies are being funded.

2.2 Education for Conscientization

What is the specific philosophy and methodology of the society's adult education programme? The forces which were stated to have influenced education programme undertaken by the society were the ideologies of Jayaprakash Narayan and the new vision of the Church on development. The former dreamt of a community' in which the citizens, especially the weak, were organized and awakened to implement reforms and to keep an eye on their rulers. The Church's perspective was that she cannot bear witness to Christ in contemporary society unless she participates in the struggle for universal human dignity and social justice.

To this end the society conducted a dialogue with a number of educational experts to determine the appropriate choice and programme and the means to achieve the ends. Ultimately the society found in Paulo Freire's methodology the type of adult education it was in search of: a genuine and humanistic education system dealing with the most burning problem of India, viz the culture of silence and of dependence in which the poor and illiterate are immersed for hundreds of years.

To transform society, according to Paulo Freire, it was necessary to have the active participation of the people in the process of development which implies the involvement of the people in the process of knowing not only how to read alphabets and words but of how to read reality. This idea is emphatically underlined by the title of an article "Reading the word or the world" by Paulo Freire in his book. The first step in such an adult literacy programme is a challenge to help the people to read and write their reality even as they are being taught to read and write alphabets and words. We now elaborate the meaning and process of conscientization.

Conscientization means an awakening of consciousness, a change of outlook, a gaining of a new encompassing perspective of the world and the relations of various individuals and groups. This perspective involves an accurate realistic

awareness of one's locus in nature and society. It signifies the capacity to analyse critically its causes and consequences of being in this particular situation, comparing it with other situations and possibilities and action of a logical sort aimed at the transformation of society. It is a process in which people achieve a deepening awareness both of the socio-economic cultural reality which shapes their lives as well as the realization of their capacity to transform that reality.

The term conscientisation also implies action and organisation. Information and knowledge are not enough to bring about a change in the power structure of society unless they are accompanied by action and organisation. Such an action is necessarily political in nature. Hence information and knowledge must hopefully lead to action and organisation. This in turn gets strengthened through political participation and leads to political power. In this framework political power cannot and should not be an end in itself. It must point to further growth leading to liberation of self and society.

The Word political is understood here in the true sense of the term meaning a collective decision making process of the group and the knowledge and organizational power involved among the people at grass root level. This should not be mixed with a party's political power wherein a particular political party by means of its ideology organizes the people and tries to become a decision making power in society. So every critical education leads to political power and not necessarily a party's political power.

According to Paulo Freire, the ideal of the oppressed is to be man: but for the oppressed to be man is to be like an oppressor, for the oppressed have internalized the image of the oppressor and adopted his guidelines. Liberation or movement into a higher level of consciousness would then require that they reject this image. They have to discover themselves to be hosts of the oppressors. According to Paulo Freire as long as they live in the duality in which TO BE is TO BE LIKE, and TO BE LIKE is TO BE LIKE THE OPPRESSORS, they cannot authentically move towards liberation. The new man who emerges from this process is then no longer the oppressor nor the oppressed by man in the process of achieving liberation.

Thus, a cultural change is also necessary as a mere change of the power structure without an accompanying cultural change will again repeat the old hierachical system of domination of man over man.

The function of adult education is to inspire both a desire for change and understanding and action towards a change. An understanding of the situation of exploitation, accompanied by a dissatisfaction with the situation, must be combined with a conviction that it can be changed; otherwise it is simply destructive. The nature of action calls for joint assault on the forces that have perpetuated and are continuing this situation of exploitation.

The fact of finding oneself oppressed and the step towards a process of

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liberation is attained only if this discovery leads to a historical commitment which means an involvement; involvement more than commitment for it is a critical insertion into history in order to create and mould it. Conscientization then implies that "when I realize that I am oppressed I also know I can liberate myself if I transform the concrete situation where I find myself oppressed." Conscientization implies a critical insertion into a process. It implies a historical commitment to make change.

2.2.1 Levels of Consciousness:

Paulo Freire in his book "Pedagogy of the Oppressed" has identified three levels of consciousness - magical, naive, and critical consciousness each of which has been defined and elaborated by him as follows.

Magical or Intransitive Consciousness can be found in simple men and in closed communities. It is characterized by impermeability to problems and the stimuli situated out of the biologically vital sphere (nourishment, subsistence, immunization against all that is harmful to the life of man or the community), by the absence of historical consciousness (man seems to be anchored in the same way in a fixed time which seems to have only one dimension: the present; he has only a weak consciousness with reference to time in its triple dimension, man of yesterday, today and tomorrow), and by a compensation and principally magical understanding of the reality for which an action, also principally magical, is derived.

A *Naive or Transitive Consciousness* is characterised by a simplification of the interpretation of problems; by the tendency to judge that the previous times were better; by the under estimation characteristic of the masses, by an impermeability to investigation and well versed in fatalistic explanations by the weakness of argumentation; by a strong emotional tone; by the polemic practical more than by dialogue, by magical explanation typical of intransitivity by which partly remains in the naive transitivity.

Critical Consciousness is characterised by the profundity in the interpretation of problems, the substitution of magical explanations for the study of the real causes. The security in argument, the practice of dialogue and not of problems, the receptivity before all that is new (without disregarding the old for it) not transferring or abandoning responsibilities.

Raising the level of consciousness which is the objective of the adult education programme, then does not mean that the nature of action will be located within the individual by helping the poor to develop better skills rather than by changing the social structure that the situation of exploitation and domination will cease to exist. In the words of Paulo Freire, "Lacking structural perception men attribute the sources of their situation to something within themselves rather than to something in objective reality. If the explanation for these situations lies in men's own 'natural' incapacity it is obvious that their action will not be oriented towards transforming reality but towards that resumed incapacity" (Freire 1970 p. 38)

2.2.2 Focus on Adult Education Programme

In sum: the aim and theory of development that the Andhra Pradesh Social Service Society has adopted is:

"To convert 'adapted' man into 'integrated' man (as understood in the terminology of Paulo Freire).

"To realise at the micro level the aspirations aimed at the time of independence enshirned in the Constitution by helping individual village communities in transition to attain full human development through a process of changing the consciousness of the people from magical or naive level into critical consciousness and from democratic inexperience (Freirian sense) into active participation in the life of the community.

"Since the foundation of any lasting development lies in ideology, the social service society aims to give a new ideology that helps people emerge from the culture of dependence which makes them accept exploitative structures as a normal order of life. This new ideology aims to make them self reliant.

"Literacy is introduced as one of the integral aspects of sustaining human development since literacy helps man to have a three dimensional communication to relate and to absorb the past to enrich the present and to come upon the future. This creates wider relationships with people at all times and in all places." (Source: Report from Andhra Pradesh: An attempt at Awakening People: by Fr. Raymond Ambroise (mimeo).

To achieve these objectives, the social service society argued that the adult education programme envisaged that the adult education programme should be one in which the lay people themselves played a vital role in its operation. This perspective was indeed a major departure from the practice so far followed by the church, to have the clergy and the religious play a dominant role in the field of social work. Thus understood, adult education should allow or provide for enough variations and flexibility in implementation. Hence the inputs would be mainly process oriented. Moreover, literacy programmes which are unrelated to the working and living conditions of the learner participants, the challenges of environment and the developmental needs of the community, cannot secure the active participation of learners, nor can it be an instrument of development and progress.

The basic assumption of the adult education programme of the social service society is that a conscientized individual is one who knows that the solution to problems is in his or her hands. Similarly, the destiny of any community is in its own hands. Given this assumption, the ultimate aim of the programme is the liberation of man as understood in Paulo Freirean terminology.

The process by which the aim is to be achieved by the adult education

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programme can be presented in the following sequence. At the outset the masses are motivated to attend the adult education programme. Those who attend are enabled to move from the magical or naive level of consciousness to the critical level of consciousness through their active participation in the programme. The oppressed gradually realise the vulnerability of the oppressors and begin to increasingly believe in themselves. This increase in consciousness leads to the initiation of action pro- grammes by the participant members. Such programmes facilitate the integration of the community and in the process enables them to move towards self reliance. This in turn leads to village level action programmes involving now not only the partici- pants of the adult education centres, but also other villagers. Such and similar broad based actions, in course of time, lead to inter village collaboration; ultimately leading to unification of larger and larger units of rural population. All such action programmes result in these groups increasing their control at each stage over their destiny. This forward moving development progressively leads towards the liberation of individuals, groups, communities and the population at large. In this process it integrates into the mainstream the oppressing forces themselves for it is only the oppressed who can liberate themselves and their oppressors.

It is to fulfill the above mentioned aims and objects that the Andhra Pradesh Social Service Society launched its adult education programme in different villages in October 1978.

1.   INTRODUCTION

A year and a half after the operation of the adult education programme in different villages in Andhra Pradesh, the authorities of the Andhra Pradesh Social Service Society felt the need to critically review the working of the programme to find out how well it was working and what were the major weaknesses that needed to be covered.   The intention was not to do an indepth or evaluative study, but to make a quick appraisal and administrative review to highlight the benefits and shortcomings of the project.

This appraisal was carried out in two parts:

1)   appraisal of the beneficiaries, and

2)   appraisal of the functionaries.

1.1 Appraisal of Beneficiaries

This was done by the field staff.   Monthly reports of supervisors were analysed and attendance registers of the adult education centres were looked into.

Measuring the literacy level achieved was easy.   But finding out the level of awareness reached was difficult.   The main problem faced was that of drop outs. Though there were more than 30 adults in many centres to begin with their number started decreasing.   This was mainly due to lack of motivation.   They were not convinced of getting educated in their old age and started sending their children.   Around 90 per cent of the beneficiaries knew the alphabets and most of them could write their signatures.   About 60 per cent could read the first standard book; 50 per cent the second standard book.   Forty per cent could read newspapers and a small percentage read books up to the fourth standard.   The level of awareness can be gauged from the incidents which took place in various villages.   People started discussing their problems among themselves, and in a good many cases concrete action was carried out- such as cleaning the village, fighting habits like drinking, getting facilities like drinking water well, house sites, agricultural loans from the government.

1.2 Appraisal of Functionaries

This appraisal was done with three groups of instructors, supervisors, and central staff.

1.2.1 Instructors

The social service society conducted the appraisal starting from 25th February 1980. The following procedure was adopted.

Thirty adults of a centre were brought to the venue of evaluation, and the instructors were asked to take classes for about 10 minutes each with some adult learners. From this the evaluators could make out their ability to handle the group and conduct discussions. This was followed by a written test on which, besides giving personal information the following questions were asked: "What are the topics discussed by you and the participants in the centre? As an instructor what changes have come in your life due to this programme? Have you learnt anything new? What difficulties have you faced in organising your centre?"

Finally, there was a common discussion on the programme and assessment of the centres. The programme was started without much preparation and hence the selection of functionaries like supervisors and instructors could not be done properly. This was also left to the dioceses. Among the instructors a good number of them were catechists, teachers and retired teachers, and for them to adopt a new methodology was not easy. Hence it was felt that for such a task unemployed youth were more suitable as they are open to new type of ventures.

Another important aspect that came out was the need for real commitment on the part of the functionaries. Literacy alone can be imparted by anyone, but, in order to bring about awareness and necessary change, a committed person with concern for the people is required. One of the sore points in the whole programme was the remuneration of instructors. It was not commensurate with the expected task. These grass root level instructors had to be imbued with commitment to their own local community. A high remuneration could isolate him from the group and make him a specialist. The remuneration was more a token of service rather than actual payment. Use of burrakatha drama etc. was found extremely useful in motivating people. The evaluation provided a lot of insight into the proper functioning of centres. This helped the organisation to avoid many drawbacks when thinking of expansion of centres in future.

1.2.2 Supervisors and Central Staff

The appraisal was carried out separately for supervisors and central staff. This mainly consisted in finding out their ability to relate to others, their level of understanding the methodology for adult education adopted by the Social Service Society. Supervisors were asked to take model classes, to find out their ability to relate to people

and discuss problems in a way that appeal to them. They were also asked to analyse the process involved in an action programme that took place due to adult education programme.

2. EVALUATION RESEARCH

In 1981, three years after the implementation of the adult education programme, the governing board of the social service society felt that it would be useful to critically assess the achievements of the programme. The evaluation was with reference to the level of consciousness attained and the standard of literacy achieved by the learner participants in the different adult education centres. Additionally, the society wanted to find out the factors that make for the successful functioning of adult education centres as measured by the level of consciousness of the learner participants. This information was considered useful and important as appropriate measures could then be taken to improve the programme. Furthermore, the results of the evaluation were expected to provide the necessary indicators to help individual adult education centres to strive harder to reach higher levels of consciousness. It would also help provide clues to identify and release from supervision those centres which had achieved a high degree of 'maturity' in their working.

2.1 Evaluation Objectives

The specific objectives of this evaluation were:

a) to determine the level of achievement of the learner participants with reference to their level of consciousness (magical, naive, critical à la Paulo Freire) and literacy.

b) To identify the factors responsible for differential levels of consciousness among the adult education centres.

c) To derive criteria to identify at an early stage in their operation those adult education centres which are likely to have a relatively low level of coonsciousness and so would need to be strengthened, and centres with a relatively high level of consciousness so as to be released from supervision.

From a substantive viewpoint, the level of consciousness attained by the learners could be due to a variety of factors including formal education, exposure to modernisation and so on. But the question to which the Andhra Pradesh Social Service Society wanted answers, was: has the adult education programme contributed towards raising the level of consciousness of the learner-participants? This question has been pinpointed by the major hypothesis that the level of consciousness of the learner-participants (the experimental group) will be significantly higher than that of the non-participants (control group). This hypothesis has been elaborated later in this report.

The procedure adopted to fulfill these objectives is now described.

2.2 Measurement of Consciousness

The Social Service Society has adopted Paulo Freire's methodology of conscientisation for its adult education programme. It will be agreed that in the initial stages of the process of conscientization, it is easier to grow within an existing system than to change the system itself. The first steps in the process of liberation should generally begin by people having a correct knowledge of the various policies, laws and programmes of the government, and taking advantage of those laws that are in their favour as well as utilizing those facilities that are already provided or promised to them.

Subsequently, the awakening of consciousness involves a critical identification of the problem situation, the capacity to critically analyse the causes and consequences of being in the problem situation and the realization of one's capacity to transform this reality.

2.2.1 Dimensions

Four dimensions for the empirical measurement of consciousness can be identified. These are:

1. *Social Awareness*, through the application of favourable legislation.

2. *Social Functioning*, through the utilization of facilities meant for the people.

3. *Analytical skills* to analyse a given problem situation, and

4. *Awakening Consciousness* in terms of naming, reflecting and acting towards a reality problem.

It would seem that the last two dimensions are identical in scope. Admittedly, both have some elements in common. But they differ in two respects. First, their reference points or rather problems differ. The third dimension explores the capacity of all the respondents to critically analyse a pre-determined issue- the problem of poverty. Thus, the stimulus is kept constant. In the fourth dimension, the focus is on the entire process of conscientization: that is, the ability to name the problem, the capacity to analyze the various elements related to it and the perception of one's capacity and role in solving the problem. This dimension is problem based. The second difference which follows from the first is that they differ in scope.

5. *Perception:* In the process of moving away from oppression towards liberation, the ideal of any person, says Paulo Freire is to be more fully human. For the oppressed to be man, is to be like another person. And to be like is to be like the oppressor and longing to belong to the "having" class. The oppressed person has to discover himself to be 'host' of the oppressors. Liberation would then require that he rejects this image. This, then, is the fifth dimension of consciousness.

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2.2.2 Criteria for Measurement

The above mentioned five dimensions of consciousness formed the corner-stones of this evaluation. The more specific criteria for the measurement of conscious-ness which have been derived from these five dimensions are now given below:

1. Social Awareness

    a)   Knowledge about select legislations:

        (i)   Untouchability and
        (ii) Land ceiling.

    (b) Action-intention with regard to these legislations:

        (i)   Untouchability in the village
        (ii) Excess land holders

2. Social Functionality

knowledge of:

    a)   Savings account
    b)   Loans for housing
    c)   Loans for employment
    d)   Loans for agricultural operations
    e)   Free fertilizers, seeds
    f)   Free medical services
    g)   Veterinary services
    h)   Scholarships, free hostels and free education and
    i)   Ration card

3. Analytical Skills with respect to poverty:

    a)   Causes of poverty
    b)   Party responsible for causing poverty
    c)   Can poverty be solved?
    d)   Sources of help in solving poverty

4. Awakening Consciousness through the village problem

    a)   The village problem:

        i)   The most serious problem;
        ii) Reason problem most serious;
        iii) Causes of problem;

iv)　Party responsible for problem; and
　　　　　v)　Can problem be solved?

　　b)　Villagers' partcipation in problem solving

　　　　　i)　Efforts made in past to solve problem
　　　　　ii)　Outcome of efforts made to solve problem
　　　　　iii)　Whether villagers normally gather for solving village problems
　　　　　iv)　Will villagers get together to solve village problems?

　　c)　Role of self in problem solving

　　　　　i)　Can respondent solve the problem?
　　　　　ii)　Will respondent participate with others in problem solving?

　　d)　Other instruments for problem solving

　　　　　i)　Luck
　　　　　ii)　Prayer
　　　　　iii)　Dissemination of information
　　　　　iv)　Education
　　　　　v)　Changing people's attitudes
　　　　　vi)　Organizing people

　　e)　Perception of Major 'Actors'

　　　　　i)　Oppressor
　　　　　ii)　Oppressed
　　　　　iii)　Self-image
　　　　　iv)　Pride in belonging to the oppressed group

2.2.3　Classification

　　　Voluminous information was obtained from the respondents in response to questions pertaining to these criteria. The procedures for classification, scoring, categorization of responses appropriate to the magical, naive and critical leveis of consciousness and the pattern of responses reflecting these levels are not presented.

2.2.3.1　Procedure for Classification and Scoring

　　　Step 1: Keeping in mind the concept of consciousness enunciated by Paulo Freire, each of the responses to the various questions which contributed to the measurement of consciousness was scrutinized and allotted a score to reflect its position on the magical to critical consciousness continuum or scale (M-C scale). The scale itself was not a fixed one with a predetermined number points or positions. It varied from question to question depending on the range of plausible answers. For example, a question which elicited only an affirmative or a negative response had just two points to represent the two extremities of the M-C scale. But a question with responses

like 'yes : always', 'yes : sometimes' or 'no' was represented by a three point score positions on the M-C scale. A few questions elicited responses which required eight points on the M-C scale.

Step 2: In the second step, the range of scores for each question was scrutinized, and classified into three categories to reflect the three zones or levels of magical, naive and critical levels of consciousness. In cases of questions with dichotomous responses the lower score was assigned to the magical and the higher value to the critical zone.

Step 3: In this step, all questions that reflected a criterion of consciousness and pertaining to one component were brought together. The raw scores allotted to each of these questions in the first step were added up to obtain the criterion score spread. The spread was again reclassified to get the three zones or levels as in Step 2.

Step 4: The third step was now repeated, using the component scores to arrive at the dimension score. Once again the raw dimension scores were reclassified to obtain the three levels of consciousness.

Step 5: Finally, the raw scores for the five dimensions were added up to obtain the raw scores for the overall consciousness. These scores were reclassified to arrive at the magical, naive and critical levels.

Table 2.1 shows the distribution of raw and percentage scores to reflect the three levels of consciousness for each dimension and the overall consciousness.

Table 2.1 Dimension-wise Range of Raw and Percentage Scores at three Levels of Consciousness

Dimensions	Scores	Levels of Consciousness		
		Magical	Naive	Critical
Social Awareness	Raw	0 - 2	3 - 4	5 - 8
	%	0 - 25	26 - 50	51 - 100
Social Functioning	Raw	0 - 3	4	5 - 9
	%	0 - 33	34 - 44	45 - 100
Analytical Skills	Raw	0 - 7	8 - 12	13 - 25
	%	0 - 28	29 - 48	49 - 100
Awakening Consciousness	Raw	0 - 15	16 - 25	26 - 51
	%	0 - 29	30 - 49	50 - 100
Perception	Raw	0 - 9	10 - 15	16 - 30
	%	0 - 30	31 - 50	51 - 100
Overall Consciousness	Raw	0 - 36	37 - 61	62 - 123
	%	0 - 29	30 - 49	50 - 100

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Using the indicated procedure the scores obtained by all the learners in each adult education centre on each component, dimension and the overall consciousness were added up and divided by the number of participants in that centre to obtain the centre's average raw score. This was then computed as a percentage of the maximum possible score for that component, dimension and overall consciousness to arrive at the average at the percentage consciousness score.

2.2.3.2 Categorization of Responses

Having described the procedure for the classifciation and scoring of responses to various criteria questions, the actual questions to respondents and the categorization reflecting the different levels of consciousness are given illustrations in statement No. 1. The various responses are reflective and illustrative but do not exhaust the large number of responses that were recorded.

Statement No. 1

Dimension	Magical	Naive	Critical
1. Social Awareness			
a. Knowledge about legislation			
(i) Untouchability (Qn. What do you know about the problem of untouchability?)	Don't know anything/ Not heard about it/ Not there since my birth/ It was there once, but not there now		High caste don't allow low caste to come near them or to touch them/low caste pollute high caste/Practice of untouchability abolished
(ii) Land ceiling (Qn. Do you know if the government has done something about landholding?)	Don't know		Land distributed to people/ Land taken by government from landlords and given to landless/Government passed land ceiling act/
b) Action-intention			
i) Untouchability (Qn. If you came to know that Scheduled caste person has been prevented from drawing water from a village well?)	Don't know/ Can't do anything/shall not do anything/ shall ask them to take for us/ If they don't listen shall keep quiet/we shall lose face if we face them/shall stop drawing water/	Dig well for ourselves	All our caste people will speak to them and request them. Inform authorities; shall fight and get the water/shall ask them to either draw the water for us or to allow us to draw the water ourselves/Won't leave till they draw the water for us/shall go to the court/

Dimension	Magical	Naive	Critical
(ii) Land-ceiling (Qn. If you come to know that a person has more land than lords allowed to have under the law what would you do?)	Don't do anything/Can't do anything/If we inform land- will beat us up/ Government should do some thing/What can we do/Th y don't bother to listen to us/ Don't bother or interfere/	Gather all people and tell them	Inform officials/Fight for it/ Unitedly will tell authorities and see will get land/Tell them to distribute the land to poor/
2. Social Functionality (nine facilities) (Qn. Do you know if each of the following facilities can be obtained?)	Don't know	-	Knows
3. Analytical Skills a. Cause of problem (Qn. In your opinion what are the major causes for this problem (of poverty?)	No problem/God/Fate/ Ignorance/Lack intelligence Lack awareness/Lack cleanliness/Sick and and unable to work	No hereditary property/ Caste feeling/No unity/ Low caste status/	Under control of big farmers/ Business people deceive/ Oppressive forces/
b. Party responsible (Qn. Who are responsible for this problem?)	Don't know/No one/God/ Fate/Nature/	Parents/Grandparents/ Elders/people's leader/ Village elders/	High caste/Landlords/Rich people

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Dimension	Magical	Naïve	Critical
c. Can problem be solved? (Qn. What are the ways this problem can be solved?)	No way out/By praying/ Grace of god/Luck/Keep clean/Work hard/	Saving/Getting more money /Stop drinking/Reduce population	Unity/Organise people/Dis-tribute land from rich/Poor attack rich/
d. Source of help to solve problem (Qn. Who do you think can help to have necessary action to solve the prob-lem?)	None/Nobody can help/God only/Rich people/Land lords/	Government/Ministers/ Leaders	All caste people/Unity of people/Villagers

4. Awakening Consciousness
Most serious problem

	Magical	Naïve	Critical
i) Problem Qn. Which problem is the most serious for the village?	None/No land/Poverty/ Graveyard/	No tractor/No fertilizer/ not allowed to cultivate/ Lack of education/	Exploitation/ Division among people/
ii) Reasons Qn. Why do you consider this the most serious problem?	Crops not proper/shelter important/No water/Need others help/	No energy/Children spoilt/ Backward/School far away/	No unity/People divided/
iii) Cause of problem Qn. Who do you think are the causes of the problem?	None/God/Fate/We our-selves/Lack saving/poverty/ Low capacity	Parents/Ancestors/Not sent for education/No property/ People not interested/	No unity/No organization/ People divided/Gave loans and took our lands/

Dimension	Magical	Naive	Critical
iv) Party responsible Qn. Who do you think is responsible for this problem?	None/God/Nature	Parents/Ancestors/caste leaders/We ourselves/Leaders/	High caste/Rich/Landlords/
v) Can problem be solved? Qn. Do you think the problem can be solved?	No	-	Yes
b. Villagers participation in problem solving			
i) Efforts made Qn. Name any efforts been made in the village to solve the problem?	None/Token efforts/Caste people/others made efforts/Leaders/	Caste people/	People's own efforts
Qn. Who made the efforts			
ii) Outcome Qn. What has been the outcome of these efforts?	Nil	Nil	Partially successful/fully successful/
iii) When do people gather together	Social/Religious/Festivals	When quarrel occurs/	When problem occurs/To decide a particular issue/
Qn. Do people in the village come together on different occasions		-	Yes

Dimension	Magical	Naive	C
iv) Will villagers help	No	-	Yes
Qn. Can the villages help in solving the problem?			
c) Role of self in problem solving	No	..	Yes
i) Can self solve problem	No	-	Yes
Qn. Can you solve the problem by yourself?			
ii) Work with others to solve	No	-	Yes
Qn. Can you work with others in solving the problem?			
d) Other instruments for problem solving			
Qn. Do you think that any of the following units help in solving problem?			
i) Luck	Yes	.	No
ii) Pray to God	Yes	-	No
iii) Information	No	-	Yes
iv) Education to the people	No	-	Yes

Dimension	Naive	Magical	Critical
v) Change in people's attitude		No	Yes
vi) Organising people		No	Yes
5. Perception of Actors			
a) Perception of oppressor	-	Humble, Saviours, Stupid. Sincere, wise, Clever, trustworthy, Educated, Useless, Lazy Receptive, Drunkard, generous, Exploited, Brain less.	Vengeance, Inhuman, Powerful, Exploiter, Greedy
b) Perception of oppressed	-	Inhuman, Stupid, Clever, Powerful, Educated, Useless, Lazy, Deceptive, Drunkard, Exploiter, Greedy, Brainless.	Humble, Sincere, Wise, Exploited, Trustworthy, Generous
c) Perception of Self	-	Inhuman, Stupid, Clever, Powerful, Educated, Useless, Lazy, Deceptive, Drunkard, Exploitive, Greedy, Brainless.	Humble, Sincere, Wise, Exploited, Trustworthy, Generous.
d) Pride in belonging to oppressed group	-	Don't know Ashamed	Proud

2.3 Research Strategy:

Social reality being complex and multi-faceted, an evaluation research project of this reality requires the collation and collection of data from several sources through the use and integration of several design components. This study had three design components.

At the outset an attempt was made to review all published material in the form of reports and books, technical papers and documents to obtain a framework for the three major design components of the study.

The first design component, constituting the first stage of the project, was a study of all 193 adult education centres on the records of the social service society as on January 1982. The aim of this exercise was to obtain the backdrop to the study.

The second design component was the experimental design undertaken to fulfill the first objective to test the hypothesis that the level of consciousness attained by the learners would be significantly higher than that of the non-learners.

The third major design component was the indepth study of six adult education centres two each at the top, at the middle and at the bottom of the aggregate consciousness score distribution of all the centres selected for the study. This was done to get a detailed picture of the inner dynamics of operations of the centres and to find explanations for differences in levels of performance. Details regarding the design components are now spelt out.

2.3.1 Design Component one: Adult Education Centres

At the outset a proforma was prepared to obtain data from the adult education centres on the following major items:

1. village data in terms of location, demographic characteristics and facilities.

2. Adult education centres data in terms of setting up of the centre, location of the centre, teaching-learning material received and facilities at the centre.

3. Learner-participant data in terms of attendance, demography, social, economic, and other characteristics.

Additionally, data was also culled out from various administrative documents generated through regular reports from instructors, supervisors, diocesan cell directors and central staff on the working of the centres, particularly on the action programmes initiated by different centres and learners' participation in civic affairs.

The data so obtained was used for the second design component.

2.3.2 Design Component Two: The Experiment

2.3.2.1. Scope

To fulfil the objectives of the study, the experimental design was adopted as the optimum one. The Social Service Society had not made any pre-centre study of the level of consciousness of their potential learner-parrticipants. Hence, it was necessary to make up for this absence of information by adopting some control groups to find out whether the level of consciousness of the learners was significantly higher than that of non-learners,

Thus, the learner-participants formed the experimental group with the adult education centre activities forming the stimulus. The control group was selected from among those in the same centre villages who had not been learners in the centre, at any time.

The adult education programme designed by the social service society provides that as the learner participants gain in consciousness they would undertake action programmes which would *ipso facto* include other villagers also. In other words, a sign of growing consciousness is that the learners must be able to draw the other villagers to themselves and not confine their activities to themselves. Thus, in a way, the non-learner in the villages in which the centres are active become associate participants and so cannot constitute a 'complete' control group. In order then to secure control for this 'associateship' as well, a second control was selected, This consisted of persons from villages which had not been exposed to the adult education programme.

It will thus be seen that the three groups, the experimental and the two control groups, were, in a manner of speaking, spatially distanced from each other and so could help ascertain the radiation and percolation effect of the programme as well.

2.3.2.2 Method of Data Collection

An interview schedule was drafted in English, translated into Telugu and retranslated into English. The Telugu version was pretested, and revised. The interview schedule was initially prepared only for the learner-participants of the adult education centres. Later additional schedules were prepared with appropriate questions for each of the other respondent groups. The questions in the schedules can be broadly classified into two major categories.

(a) Those which provided background information about respondents like, their socio-economic, cultural and demographic characteristics, association with the education centres and their programmes.

(b) Questions which helped to tap the various elements, components and dimensions of the consciousness phenomenon.

2.3.2.3 Sampling

Details of the sampling design adopted for each of the respondent groups are now described. For convenience, the description is in two parts. The first refers to what is termed in this report as the adult education centre related respondents' groups (ARG) and the Design Related Respondent Groups (DRG). The learner participants of the experimental group is common to both the groups.

2.3.2.3.1 AEC Related Respondent Groups

Out of the 193 adult education centres at the beginning of January 1982 (when the study was initiated), a 25 per cent sample of the centres was selected by systematic sampling with a random start. Thus, a total of 48 centres formed the sample.

2.3.2.3.1.1 Sample of Learner Participants

In each of the sampled centres in operation when the field staff visited it for data collection, the attendance register was scrutinized. After excluding learners who had dropped out from the centre a simple random sample of 15 learner participants was selected. These formed the experimental group of respondents and are hereafter referred to as the Active Learner Group (ALG).

2.3.2.3.1.2 Sample of Dropouts

From those learners who had dropped out of the centres, a quota of five respondents per centre was selected to ascertain, *inter alia* their reasons for dropping out of the programme, and their intention to rejoin the centres.

2.3.2.3.1.3 Sample of Learners of Closed AECs

During visits to the adult education centres, it was found that five centres had closed down. A decision was taken to interview 15 ex-learners from each of these centre's to find out among other things, the reasons why the centre had closed, the chances of it being reopened, efforts made to reopen it and their willingness to rejoin if it was re-started. In a manner of speaking, the dropouts and the ex-learners of the closed centres could be considered to be partial controls to the Active Learner Group. Hence these groups are also included in this study and are hereafter referred to as the ex-learner Group (XLG).

2.3.2.3.1.4 Sample of Instructors

Instructors of all the 48 education centres were to be interviewed. They are hereafter referred to as the Instructor Group (IG)

Thus, these three respondent groups- ALG, XLG and IG formed the three adult education centre related respondent groups.

2.3.2.3.2 Design Related Respondent Groups

As indicated, the DRG consists of three respondent groups. These are the experimental group of Active Learners (ALG) and two spatially distanced control groups as follows:

The first control group selected from the immediate vicinity of the ALG consisted of non-participants residing in the education centre villages, and hereafter referred to as the Village Control Group (VCG).

The second control group was selected from among the villages at a distance of five to ten kilometers from the centre villages, and is hereafter referred to as the Neighbourhood Control Villages (NCG). Details of the selection procedure for these two control groups are now described.

2.3.2.3.2.1 Village Control Group (VCG)

In the centre villages an attempt was made to get a quota of 10 non-learners (five scheduled castes and five non-scheduled castes) similar to the active learner participants in terms of sex and age distribution.

2.3.2.3.2.2 Neighbourhood Village control Group (NCG)

The second control group consisted of respondents from villages which had no centre but was otherwise similar to the sample of the centre villages selected for the study. The selection of these second control villages and the respondents in them, were done after the interviews of the VCG were completed, as below:

First, 20 per cent sample of eight centre villages was selected by a simple random sampling. Then corresponding to each of these villages in socio-economic and cultural characteristics but located at a distance of five to ten kilometers away, a matching village was selected. In each of these nine villages a quota of 25 adults (13 scheduled castes/tribes and 12 non-scheduled castes/tribes) similar to those who were interviewed in the centre villages was selected.

2.3.2.3.2.3 Remote Villages Control Group (RCG)

Having completed the collection of data in fulfilment of the experiment, a sample of the voluminous data was analysed to get a feel of the trend of findings and, more important, to decide if any additional data had to be collected to fulfil the objectives of the study. The major findings of this exercise was that though the results seemed to support the hypothesis yet, contrary to common belief, the level of consciousness of the second control group was at the 'naive' level rather than at the 'magical'.

This was intriguing as these marginalized groups have been projected as being exploited and outstanding examples of persons in the magical zone believing in fate, destiny, karma and resistant to change. The second control group did not conform to this picturisation. Hence, the methodological question that arose was this: Was there something in the second group which would explain this (for example, were they too near the education centres and quite some percolation of the centre's influences had been taking place). To test this out and to check on the prevailing level of consciousness in far off places in Andhra Pradesh, a cluster of villages in one taluka in north Andhra Pradesh and about 150 kilometers away from the nearest centre village, was taken up for study. This group of villages was not, however, selected with the same meticulous care as was the second control village (NCG). (That is to say the remote cluster did not fully conform to the requirements of the spatial distancing design. But then the intention at that time was not to introduce the data from the remote control group into the mainstream of the study. The selection of the remote villages was also not rigorous because of paucity of funds, Further, though a summary of schedule was intended to be used for the group, what got canvassed was the same interview schedule which had been designed for the second control group. The field staff having taken the trouble to collect data from 300 respondents, selected, by and large on the same lines as the respondents of the second control villages, it was decided that these data need not be wasted but could be included in the analysis. While the examination of trends has been extended to include the third control group as well, this group has been excluded from all statistical analysis. This third control group is hereafter referred to as the remote control group RCG).

2.3.2.3.3 Samples: Quota and Outcome

2.3.2.3.3.1 Adult Education Centres

Out of the 48 education centres which formed the sample, three were inaccessible and not covered, five were closed centres and the other 40 were in operation.

2.3.2.3.3.2 Respondent Groups

The sample size for each group and the actual number of persons interviewed is given below along with marginal comments on some of the more common reasons for non-fulfilment of quotas.

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Group	Sample	Outcome	%	Remarks
Instructors (IG)	48	39	8	Centre not covered/instructor now living elsewhere. Not interested/ out of village/ left the centre.
Learner-participants (ALG)	600	458	(76)	Migrated for seasonal work/refused to be interviewed because centre was not working regularly/village was tense due to political differences /some were brothers and only one taken from each family/below age.
Ex-learners (XLG)	203	124	(61)	Migrated for work/left the village/women who got married left the village.
Village Control Group (VCG)	480	340	(71)	The non-scheduled caste selection of the village was physically quite a distance away, so each part was independent of other, so no non--SC/ST available. The non-SC/ST are well educated and no matching group was found/ migrated for work/Too few families in village to get quota.
Neighbourhood Control Group (NCG)	225	191	(85)	(More or less same as VCG)
Remote control Group RCG)	300	300	(100)	---

2.3.2.3.3. Representativeness of Sample Outcome

Three issues are discussed here: First, the representativeness of the ALG in the sample adult education centres, as compared with all ALG in all the 193 education centres.

Second, the representativeness of the ALG in the nine design related 'experimental' AEC villages as compared to the 458 ALGs in the sample education centres, from which these nine centres were selected.

Third, the representativeness of the VCG in the design related nine centre villages as compared to the main sample of VCGs from the total sample of education centres. Each of these issues is now discussed.

First: Universe vs Sample of ALG:

The total number of learners in the 193 education centres as of January 1982 was 7267. The total number of ALG in the sample education centres was 458 against an expected 600. The question then is: are the 458 representative of the 7000 odd ALG. To answer this question the registers were scanned and definitive data were obtained on two important variables: sex and caste of the respondents. The distribution of persons on these two variables is as follows:

Variable	All ALGs	Sample ALs	T-Test Value	Significance at .01 level
Per cent males	80	80	0.51	N.S
Per cent Sche. Caste/	78	80	1.26	N.S 01

Thus, the differences, if any, are not significant and the 458 ALGs are representative of all ALGs in all the education centres.

Second : *Sample ALG vs Sub sample ALG*

Third : *Sample VCG vs Sub sample VCG*

It will be recalled that a subsample of nine education centre villages were selected to form the core experimental group for the purpose of selecting the matching neighbourhood villages. It was expected that the ALG of these nine villages would be compared with the VCG in the same villages who would in turn be compared with the corresponding NCG. The design related comparisons were to be confined to the subsamples, However, to save resources of time, money and effort it was sought to include the main sample of ALG and VCG into the design related comparisons. But to do so it would have to be shown that the main sample and the sub samples were

not significantly different form one another. Hence tests between the two groups (main and subsamples) were undertaken and the results are as follows:

Table 1.2   T test values between Sample and Subsample of ALG and VCG

Variable	ALG		VCG	
	T Test value	Significance at .01 level	T Test value	Significance at .01 level
1. Sex	2.16	n.s.	1.73	n.s
2. Age	0.56	n.s	0.19	n.s
3. Caste			1.66	n.s
4. Religion	1.09	n.s	0.10	n.s
5. Soc-eco status	0.08	n.s	0.38	n.s
6. Modernisation	1.34	n.s	0.17	n.s
7. Political participants	1.12	n.s	0.78	n.s
8. Social Functionality	0.22	n.s	0.79	n.s
2. Perception	0.68	n.s	1.48	n.s
11. Awakening Cons-ciousness	0.25	n.s	0.82	n.s
10. Analytical skill	0.89	n.s	0.79	n.s
8. Social awareness	0.70	n.s	0.63	n.s
13. Overall cons-ciousness	0.53	n.s	1.05	n.s

Given that the T value is statistically significant at the .01 level only when it is 2.58 or more, it will be seen in Table 1.2 that none of the T values cbtained either for the ALG or the VCG is statistically significant. Hence the main samples were used in analysis of design related respondent groups.

2.3.2.4   Profiles of Respondents

It would be useful at this juncture to present select characteristics of the different respondent groups. To facilitate a quick perusal of the major aspects of the profile of the respondent groups these are presented as percentages in Table 3.1. Before proceeding to discuss the major findings in this regard it would be useful to draw attention to three major points relating to the findings presented in this chapter.

First, while the distribution of respondents on some characteristics has been presented in full (age, socio-economic status, and exposure to modernisation), infor-mation on other select characteristics has been presented only partially because the response categories for these items are dichotomous (sex), or have been predomi-nantly confined to only two of the many possible responses (religion). Further, when reporting the findings in the items that constitute the socio-economic status

(literacy, caste, landholding and occupation), only the single largest response category has been reported here.

Secondly, the respondent categories have been arranged in a 'descending order' to reflect the 'Spatial distancing analysis' that has been attempted in this study to test the major hypothesis of the project that the effect of the stimulus will decline as one moves from the ALG to the VCG to the NCG. Though for reasons already stated in Chapter one, the RCG do not strictly enter the analysis, yet logically the group should be at the lowest extremity of the order. Again, the AIG and the XLG also do not strictly enter into the hypothesis testing process, but generally the three AEC related groups (AIG, ALG, and XLG), would logically be in the order of AIG, ALG, and XLG. This is because the first are teachers, the second are learners with longer exposure to the stimulus and the last have the lowest exposure to the stimulus of the education centres.

Thirdly, statistical analysis has been done to ascertain if there is a statistically significant difference between the experiment related groups, that is the ALG, VCG and the NCG. The RCG as stated in chapter one does not strictly speaking fall within the scope of statistically testing the hypothesis. Hence the statistical comparison using the T Test and the .01 level of significance as the screening level for acceptance of a statistically significant difference, is confined to the following pairs: ALG versus VCG and VCG versus NCG. The resaons for this test may also be recorded here. If there is statistically significance between any pair of respondent groups, the difference is of the dependent variables (the overall consciousness score, and the dimensions in consciousness may be attributed to these differences in the characteristics and not to the stimulus that is the education centre activity.) Therefore, if the hypothesis has to be properly tested, difference if any, in characteristics must be neutralised and controlled for these influences. Hence the first step is to find out if there are statistically significant differences in the characteristics of the different relevant respondent groups.

With these observations, the results of the study on the characteristics of groups can be presented.

Table 2.2 Respondent Groups and Select Characteristics

Characteristics	AIG	ALG	XLG	VCG	NCG	RCG
Number of Respondents:	37	458	124	340	191	300
Males	92	80	67	69	72	73
Age groups: upto 19	-	27	33	6	3	5
20 to 24	19	30	31	13	24	13
25 to 34	41	26	23	37	34	34
35 plus	40	17	12	44	40	48
Christians	92	72	65	42	35	38

	AIG	ALG	XLG	VCG	NVG	RCG
Socio-economic status: Low	51	92	94	85	80	81
Middle	49	7	6	15	16	18
High	-	-	-	-	3	3
Illiterate	-	66	70	58	61	78
Scheduled caste/tribe	84	80	81	54	60	58
Landless	27	41	51	41	40	33
Agricultural/domestic labour	30	69	73	60	55	26
Modernisation: Low	3	53	55	51	62	68
Moderate	49	44	37	41	32	29
High	49	3	8	9	6	4

AIG= Active Instructor; ALG= Active Learners; XLG= Ex learners; VCG=Village Control Group; NVG= Neighbourhood Control Group; RCG= Remote Control Group.

These have been included in counting the socio-economic status.

2.3.2.4.1 Sex

The vast majority of the respondents in all the six groups were males. Yet a clear pattern seems to emerge from a perusal of the figures. More than 90 per cent of the 37 AIs were males. About 80 per cent of the ALGs were also males. In the two other groups in the education centre villages that is the XLG and the VCG, about one-third of the respondents were females. These seem to give rise to the impression that females either do not join the adult education programmes in large numbers or if they join they are likely to leave the programme sooner rather than later. In fact a further analysis of the two subgroups of the XLG reveals that about a third of those who did drop out of the education centre were female, whereas only 12 per cent of those who stopped being in the adult education programme because their centre closed down were females.

Again looking at the control groups outside the education centre village we find that more than 72 per cent were males. The question now is this: are differences between pairs of the experiment related respondent groups statistically significant? The answer to this question is given in the statement below in the form of T Test values.

Groups	T Test Value	Stat. Sig (at .01 level)
ALG vs VCG	4.85	Yes
VCG vs NCG	0.82	No

The results clearly show a significant difference between the ALG, the experimental groups and the VCG, the first control group in the spatial order. This is a difference which has to be kept in mind when the findings in later chapters are reviewed.

reviewed. Further for a proper testing of hypothesis it would be necessary to further study the difference in the sex distribution of respondents in the three experiment related respondent groups.

2.3.2.4.2 Age

As will be seen from Table 2.2 the respondent groups can again be divided into two distinct categories. The ALG and the XLG clearly fall into the first category accounting for a majority of them being less than 25 years of age. The other three respondent groups had a majority of persons in the age groups of more than 25 years.

Taking the education centre related groups of respondents first for conside-ration, it is logical that the teachers would invariably be older than their pupils. Hence they were much older than the ALG and the XLG. This difference should be expected because the adult education programme is geared to younger adults, those up to 35 years of age. The difference between the ALG and the XLG (57 per cent ALG vs 64 per cent XLG in the age group up to 24 years of age), would mean that by and large it is the younger females who drop out of adult education programmes because of a number of reasons like, early marriage, young girls not encouraged to mix with men and pressure of domestic work falling on the female members of the household. Whether these or other reasons really account for the dropout will be explored in a later chapter.

Considering now the experiment related three groups of ALG, VCG and NCG, we find that there is a marked difference between the ALG and VCG. The reasons have been partly explained earlier by the fact that the education programme is targeted towards the younger adults of the villages. Hence most of the younger members of these villages must have joined up leaving very few of the same age group from which to select a comparable control group. Even if some of those who had joined later had dropped out of the edcuation programme they would still not form part of the experiment related control group because they had already been partially exposed to the stimulus, and therefore fcrmed a separate stratum. Furthermore, the total population in many villages may have been large enough that one could find an adequate number of non education centre learners to fcrm the comparable control group. Therefore the vast majority of those who are eligible may have already joined the programme leaving only the older adults to form the universe for the control group.

If the above explanation was adequate one should have found a sizeable number of younger adults among the NCG respondents, But this has not turned out to be so. Why is this? In fact only about a quarter of the respondents among the NCG were below 25 years of age. The reason for this would be evident as soon as we recollect that the sample design adopted for the selection of the NCG respondents required that they be comparable to the VCG and not the ALG. Hence the similarity in the distribution of respondents in the VCG and NCG. But there is still a visible difference in the distribution. Is this an important difference?

Groups	T-Test value	SS (.01 level)
ALG Vs VCG	11.48	Yes
VCG Vs NCG	1.18	No

The answer is that while the difference between the ALG and the VCG is statistically significant at the .01 level, the difference between the VCG and the NCG is a random one of no major consequence in the outcome of the results pertaining to the dependent variable or the stimulus. Thus the first difference has also to be kept in mind when results in later chapters are being reviewed.

2.3.2.4.3 Religion

The majority of respondents in the different respondent groups were either Christians or Hindus. Among the education centre related groups the majority were Christians and among the control groups the majority were Hindus.

That the vast majority of AIs were Christians is but to be expected because the adult education programme is organised by a Christian agency set up by the Andhra Pradesh Bishops' Council. As regards the ALG, the education programme is not confined to Christians but is open to all rural adults from among the marginalised landless population. However, it is not likely that it was only Christians who had come forward in large numbers because of one or more of the following reasons:

(a) If the social relations in a village are normally those of consanguinity and can, the instructors, who are required to identify and enrol learners would first approach members of their own kith and kin and clan or people from the same religion or in open sympathy with the religion.

(b) If non-Christians feel that a programme is a cover for conversion they will keep away from any activity or organization started by Christians.

(c) The villages in which the education centres were started were predominantly Christian villages.

(d) A fourth possibility which would logically derive from (a) & (b) is that the learners were from hamlets of a village in which there was a clear physical demarcation of Christians and non-Christians.

(e) Coupled with the question of age, there is a possibility that Christians and Hindus have different occupational interests and so at the time of interviewing, the young Hindus tended to temporarily migrate out of the village leaving older Hindús to stay back and tend the hearth.

(g)   One possibility that needs to be explored, particularly keeping in view the age of the respondents, is that, by and large Hindús have greater propensity than Christians to make good use of facilities made available to the lower socio-economic strata to improve their quality of life.   Thus, everything else being the same, Hindus would tend to move up the socio-economic ladder to a greater degree, and in larger numbers than Christians.   This being so, Hindus will migrate out of the marginalized position in which they were leaving older people back at home.   Among Christians since they do not use available facilities to the extent that it is offered to them, sometimes even on a preferential basis, they remain where they were and do not have the necessary knowledge or skills to migrate to better opportunities outside the village.

We now turn to the results of the T-Test done with the experiment related pairs of respondents.

Groups	T-Test value	S.S (at .01 level)
ALG Vs VCG	8.85	Yes
VCG Vs NCG	3.65	Yes

The statistically significant difference between the ALG and the VCG was anticipated through a visual examination of the percentage differences. But the difference, in such a significant manner, was not expected of the VCG and the NCG. Obviously the reasons for this have to be sought in arguments other than those given for the earlier discussion relating to the ALG and VCG.   At the same time one is tempted to feel that the arguments opted for the earlier are further strengthened by the second difference.   The strengthening is on account of the fact that the education centre may have been in a predominant Christian village and to an extent there could be radiation of 'exchange' influence among those living together.   But when one community becomes a majority it is its values which are dominant.   Hence as the percentage of Hindus increases, it is the Hindu cultural as well as occupational values that would predominate.

2.3.2.4.4 Socio-Economic Status

This dimension was made up of elements: literacy, caste, landholding and occupation.   We shall first consider the results relating to the dimensions and then briefly review the trend in the data in so far as each of the elements are concerned.

Of the six respondent groups it is only the AIG who were in the lower middle socio-economic category.   The vast majority of respondents from the other five groups were in the low category.   Yet even among these five we find a clear difference in that in both the AEC related groups over 90 per cent were in the low socio-economic category.   The comparable figure in the case of the control groups is the eighties.   Hence, one would say that the education centre related respondents were certainly poorer than the control group respondents.   Before we go on to find out which of the four elements would account for these differences it would be useful

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to ascertain whether these differences are on a scale that would need to be taken into account when the results relating to the hypothesis are to be examined.

Groups	T-Test	SS (.01 level)
ALG Vs VCG	3.88	Yes
VCG Vs NCG	1.09	No

Clearly the difference between the experimental group and the first spatially distanced control group is statistically significant. Now let us try to trace the elements which would account for this difference.

Literacy: The majority of respondents in all five groups excepting the AIG were illiterate. The percentage of illiterates was higher among the education centre related groups than among the control groups. The T-Test results reveal that the difference between the ALG and VCG is significant, but that between the VCG and NCG is not significant.

Caste: About 80 per cent or more of the three education centre related group respondents were members of the scheduled castes and tribes. The comparable figures for the control groups did not exceed 60 per cent. The difference between the ALG and VCG was significant but not that between VCG and NCG.

Landholding: Except for the XLG, the majority of respondents in the other five respondent groups owned some land. Moreover, the differences between the different experiment related groups are so small as to be statistically insignificant (ALG Vs VCG = 0.51, VCG Vs NCG = 1.95).

Occupation: The majority of respondents, excluding the AIG, were agricultural workers. They either worked on their own land or were agricultural workers working on land of an owner.

To sum up: when we take all four elements together we find that of the three experiment related groups: the ALG had the highest percentage of illiterate scheduled caste, and the VCG had a relatively lower percentage of illiterates and scheduled caste/ tribes.

2.3.2.4.5 Modernising Influences

This dimension too is a composite of a number of items including respondents' listening to radio, reading or having read to them the newspapers, relations in factory jobs and visits to urban areas. Though a majority of the respondents from the five respondent groups excluding the AIG had a low modernising influence score, a sizeable percentage in each group had a moderate score, with just a handful and nearly half the AIG having a high modernising influence score.

On the whole the differences were not statistically significant and could be ignored when the hypothesis test results are reviewed (ALG Vs VCG = 0.82; VCG Vs NCG = 0.64).

2.3.3 Design Component Three: Indepth Study

By utilizing the detailed analysis of voluminous data collected and collated from different respondent groups, during the second stage of the project as well as the records and reports of the adult education programme, the sample of 45 education centres was further scrutinized. These education centres were rank ordered on the basis of their overall consciousness score. Then the top two education centres the middle two and the lowest two education centres were selected for intensive study.

This stage of the study essentially consisted in the social service society staff going out to six selected villages and organising the learners to undertake a few 'introspective sessions'. The instructors and learners asked themselves where they were before the education centre started; where they had reached now; what were the factors responsible for changes in their lives both individually and collectively as a community and whether other parties like the non-learners, the village leaders, government and bank officials corroborated their views. The aim was to capture, through their own reflections, the processes involved in adult education using the methodology that had been adopted. Of course, the education centres that had not been able to make headway had to go through this introspection and find out what went wrong in their case and what were the lessons that they would learn from it.

Thus, in a limited way the spirit of a participatory research approach was used by the adult education centre learners who formed the sample for this stage of the study. As already mentioned, the views of the adult education centre committee members, community leaders and institutional representatives like bank officials, Schduled Caste and Backward Class Commission members were also obtained. The voluminous information generated by this stage were all tape recorded and the transcripts (in English translation) now run to over 500 typed pages. The findings of this indepth study are presented in a separate report.

3. QUALITY OF DATA

A question may be posed concerning the validity of the data of the research project. If the researched agency is involved in the research process especially in data collection is the data manipulated in favour of the researched agency? Interestingly, literature on participatory research does not seem to have dealt with this issue. No attempt is made here to discuss this question. Rather, the steps taken to prevent manipulation of data are now described.

Given the fact that this was a new area being explored in research, the questions in the interview schedule pertaining to items relevant to consciousness were left open. This was done to ensure that a whole range of responses or answers would be tapped.

The procedure for classifying the voluminous data covering a large variety of variables had not been worked out at the beginning of the study. In fact, it evolved as the processing developed, reached fruition in the idea draft report, and matured after due reflection on the critical comments received on the draft report.

Again, as the study progressed, the details of the procedure for measuring consciousness were worked out step by step. That is to say, when the questions were designed, there was no definitive plan as to how the data was to be processed and analysed. Therefore, the data collection could not have been so manipulated as to enable the investigators to conveniently manipulate the responses in favour of the programme.

The draft interview schedules were given to the central staff and supervisors. The intention was not so much to measure their level of consciousness but to ascertain the general direction and extent of bias that they may have had in the phenomenon under study. A detailed analysis of their responses to various questions revealed that no specific pattern of answers emerged and so the staff did not seem to have recorded answers in praise of their organisation or the programme. Rather, they seemed to be generally unbiased in their perception of the organisation, the programme and the people in rural Andhra, with a mingling of appreciation and critical commentaries.

A review of the data from the final interviews revealed no clustering of responses to key questions like 'what is the major problem of the village?', 'what do you think are the causes of the problem?' and who do you think is the cause of the problem?' Moreover, and this is important, there was also no clustering of responses for any one respondent group or village.

Hence, there is no reason to believe that the quality of the data have been compromised by the social service society staff themselves participating in this research project.

4. ANALYSIS OF DATA

The major thrust of the statistical analysis of the voluminous data has been the test of hypothesis, that the level of consciousness will decrease as one moves from the active learner group to the non-learner group in the same education centre villages (VCG), and thence to the respondent group in the neighbouring villages (NCG). This hypothesis would be sustained not only within the overall level of consciousness but also in the five major dimensions which along with the phenomenon of consciousness has been measured, as well as in respect of each component of each of these dimensions.

Further, it will be recalled that the three design related groups differed in four characteristics, sex, age, religion, and socio-economic status. The differences

that may be seen in the consciousness levels of these groups may be attributed to the differences in these four characteristics.

This variance can be attributed to methodological influence and not to substantive differences. In order to control these methodological influences it is necessary to eliminate the influences of these four characteristics and compare the net resulting levels of consciousness of the respondent groups. This has been done by using the statistical techniques of partial correlations. If differences in the level of consciousness of the different groups persist even after seeking to end the effects of the four variables, these differences are statistically significant, and it can be conclusively stated that the hypothesis is upheld.

Incidentally, keeping in mind the limitations in the selections of the fourth group (RCG), it can only be conjectured that the levels of consciousness of this group, given the 'spatial-distancing-design', would be lower than that of the NCG. This conjecture is, however, not being tested statistically, but only by an examination of the trend in percentage or averages.

In addition to the above analysis, the results for the IIS and XLG are presented and compared only with the ALG. The rationale for comparing the ALG with the AIG and XLG should be fairly obvious: it would be interesting, nay useful, to find out if the results uphold the hunch that the XLG invariably 'lie' at the lowest of the rank order, after the AIG and ALG, in that order, in each of the major variables. If this conjecture is upheld, then obviously, we are able to sustain the larger objective that the less the exposure to the programme the lower will be the level of consciousness. Since the rigour of the research design in the three groups has been inadequate, no attempt has been made to raise this conjecture to the level of an hypothesis, though practically speaking the argument put forth for the hypothesis could well be extended to include this set of comparisons also.

Secondly, each element and component of the consciousness concept has been measured through the analysis of responses to one or more questions and referred to hereafter as the key questions. The range and variety of responses and the level of consciousness that they represent or reflect have been given. In the chapters that follow the actual responses given by respondents to these key questions have not been reported here. What has been reported or presented is the distribution of respondents of different respondent groups according to the percentage whose answers were judged to be reflective of the magical, naive or critical consciousness zone. If however, respondents were asked supplementary questions to the key questions or additional clarificatory questions, the actual responses (or the category of responses) have been duly reported.

Thirdly, as all tables represent the results respondent groupwise, the table titles have been shortened to mention only the dependent variable. All figures presented in the tables are percentages, unless otherwise stated.

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Fourthly, in each table pertaining to the key question, the average percentage consciousness score has been reported. This figure is obtained by dividing the aggregate raw score of a respondent group by the maximum score it would have obtained if all the respondents in that group were critically conscious i. e. 100 per cent critically conscious. The result has been reported as a percentage to facilitate comparison across the groups and to avoid low values which would obtain if not multiplied by a large base (100 in this case).

Again, results of two F Tests have also been reported. The first test result, F-H, pertains to the three hypothesis related groups of respondents, that is the ALG, VCG and NCG. The second F test result is for the three education centre related groups i.e. AIG, ALG, and XLG. This is the F-A test. It will be seen that the ALG occur in both the tests. The ALG form the link between the two sets. The F test results, as well as other test results in this study, have been considered, for statistical significance at the .01 level. This level has been selected in order to avoid the error of rejecting the null hypothesis when it is true. For this study the appropriate F value, a value beyond which the result will be considered to be statistically significant (SS) is 4.65 (d.f. for HRG=2/985, and for ARG=2/685)

5. PRESENTATION OF REPORT

This report consists of 13 chapters. The first two Chapters have been presented in the preceding pages.

Chapter Three: Adult education Project Inputs, discusses the structure of the Andhra Pradesh Social Service Society, the various training programmes organised by the society, both staff and village level, and the teaching-learning material prepared by the organisation.

Chapter Four: Setting up of Adult Education Centres, describes the selection of villages for the adult education programme, the selection of learner-participants, selection of instructors, and the setting up of the centres themselves.

Chapter Five: Functioning of Adult Education Centres, focuses on the time-table, content of the sessions, supervision, and select outcomes of the operation of the centres, with particular respect to three of the four objectives of the adult education programme namely, towards active participation, towards self reliance and literacy. Thus Chapters **THREE** to **FIVE** concentrate on the organisation and operation of the programme.

Chapters Six to Eleven are devoted to the presentation of the outcome of the tests of the major hypothesis of the study. It will be recalled that the level of consciousness has been measured through five dimensions namely, social awareness, social functionality, analytical skills, awakening consciousness and perception of actors. One chapter each has been devoted to the presentation of the findings of each of these

dimensions. In **Chapter Eleven** we present the cumulative influences of these five dimensions as reflected in the overall consciousness level.

Chapter Twelve: **Monitoring the Adult Education Centres,** provides answers to two questions: how can the level of consciousness be identified at any point of time? and what can be done to help those education centres that are in the lower rungs of the consciousness scale to improve their performance?

Chapter Thirteen: **Synthesis and Recommendations,** is the last chapter in this report. It presents the salient conclusions and the recommendations that arise out of these conclusions.

1.   ORGANISATIONAL SET-UP

To efficiently administer and implement the Adult Education Programme care must be taken to set up an organisation that is both creative and responsive to the needs of the people that it serves. These needs may differ from one group to another. Hence the starting point in the translation of the organisational objectives into programmes and the implementation of these programmes is done through the establishment of necessary structures at appropriate levels and the apportioning of functions and responsibilities to each of the substructures at each level.

Without attempting to critically analyse the various levels and corresponding functions and responsibilities, let us briefly describe the organisation of the Andhra Pradesh Social Service Society and the various inputs into the adult education programme. No attempt has been made to undertake an institutional analysis because it is outside the scope of this evaluative project. The purpose in presenting the organisational set-up is to provide a backdrop for those who would like to have adequate acquaintance with the organisation to enable them to plan their own adult education programme. This does not imply that the organisation of the Social Service Society is an ideal model to be replicated elsewhere. But it does imply that agencies will have to pay serious attention to details as and when such programmes are attempted.

The organisntion of the Social Service Society can be broadly described as a four-tier system.   At the top is the Governing Board, followed by the Central Office and the Diocesam level unit. The village level structure is the lowest tier.

1.1   Governing Board

The primary functions of the Governing Board are to lay down policies and guidelines for the operation of the Social Service Society and to review the programmes and working of the organisation.

As the Governing Board does not meet often, an Executive Committee, consisting of the Chairman, Vice-Chairman, Executive Director, Administrator and one member of the Governing Board, takes emergency decisions which are later ratified by the Governing Board.

The Chairman and the Vice-Chairman are also responsible for the overall executive supervision of the work of the Society.

Once a year the Governing Board meets with the Diocesan Directors and cell members and some Instructors from the villages to discuss various aspects of the programme. The recommendations of these meetings become the basis for taking decisions about the programme.

1.2 Central Office

The Central Office of the Social Service Society, located in Secunderabad, is headed by an Executive Director who is appointed by the Bishops' Council. He is assisted by a team of professional staff qualified in subjects related to development. They work as resource persons and as supervisory staff, for the various programmes of the Society. In the early stages of the growth of the Society these staff in addition to being subject specialists, were required to assume responsibility for the supervision of a diocese each. But with the subsequent reorganisation of the central office, the central staff continue coordination of the adult education programme through different departments.

1.2.1 Adult Education Programme Department

Personnel of this department have to visit different adult education centres in different dioceses, and guide and direct the diocesan staff. They also attend the Instructors' monthly meetings in the diocese. They are required to monitor, through the diocesan director, the opening and closing of education centres, be responsible for the supply of teaching material like primers and black boards to the centres. Additionally they keep the Training Department informed about the need for training programmes in specific places and for groups. They keep in touch with the Women's Development Department about women centres and with other departments about the need for their intervention in an adult education centre.

1.2.2 Training Department

The function of this department, set up in 1983, is to coordinate all training programmes of the Society. The staff are required to prepare and supply syllabii and training material, direct and conduct a number of training programmes. The department is reponsible for all cultural programmes. It assists the Adult Education Programme Department to supervise centres and keeps the latter informed about the action programmes that arise out of the training programmes.

1.2.3 Women's Development Department

This department coordinates and supervises all women's centres. It provides special training in women's centres and to women Instructors, keeps contact with mother and child health programmes, Balwadi and Mahila Mandal, and Grihini program-

mes and gives assistance in the form of training and expert guidance. The staff are required to guide the action programmes which are peculiar to women. Efforts are being made to extend the involvement of this department through consultations with diocesan social service centres and the Regional CRI. (Catholic Religious of India)

1.2.4 Action Programme Department

This Department coordinates and supervises all action programmes. It offers expert guidance and information on the several possibilities of action programmes for particular centres. It also keeps track of the action programmes being executed by the centres. It keeps record of all action programmes, including saving schemes. The staff assist Adult Education Programme Department in supervision of centres.

1.2.5 Research, Documentation and Publications Department

The duties of this department include the furnishing of necessary documentation needed by the Executive Director, other departments and the dioceses. It edits the Telugu and English newsletters, monitors the filing in the office, recommends to other staff material useful for study, and assists in matters relating to the current evaluation project.

1.3   Diocesan Cells

The diocesan cell consists of Diocesan Director, parish priests of the adult education programme villages, supervisors and some lay leaders if they are coopted to the cell. They meet at least once in three months, review the programme and offer suggestions to the Executive Director and the supervisors for its betterment. The parish priests also regularly supervise the centres.

The diocesan director is the ecclesiastial authority for the education programme in the diocese. He directs the Supervisors and Instructors. He reports to the Central office on the diocesan programme and about the work of the Supervisors. He calls the diocesan cell meetings and implements its decisions for the betterment of the programme. All financial matters regarding the education programme in the diocese are managed by him.

The supervisor, an ex-offico member of the diocesan cell, is the real animator of the programme in the diocese. The minimum qualification laid down for a supervisor is graduation, though post graduates also join the staff, and in exceptional cases of proven merit non-graduates are also selected as supervisors. The supervisor is appointed by the diocesan director with the concurrence of the Executive Director of the Society. The supervisor is specially trained in Paulo Freirian methodolgy and techniques of imparting the new ideology. He supervises an average of fifteen adult education centres. His main tasks are to prepare centres and supervise them, and guide the instructors by giving them ideas, suggestions and concrete proposals for action. He would also be required, along with the central staff, to

conduct preparatory, motivational and leadership camps. He conducts Instuctors monthly meetings in consultation with the diocesan director and the instructors in his jurisdiction. He plans and evaluates the programme for the whole diocese.

1.4   Village Level Organisation

1.4.1.   Instructors

The Instructor is the animator of the adult education centre at the village level. He teaches literacy to people, and initiates and assists in discussions and lessons and problems of the villages. He gathers the learner groups and, as and when necessary, prompts them into action. He is co-responsible with the adult education centres committee members for the working of the centres. He is also the link between the education centre and the village. He promotes goodwill and cooperation between them. He evaluates and plans for the centres with the supervisor and other instructors.

The instructor is sometimes selected by the parish priest, but more usually by the people themselves. They propose one of the villagers and if he is willing, they recommend him to the parish priest who in turn conveys his approval to the diocesan director for appointemt. The reason for placing the responsibility for the selection of the Instructor on the learners is two fold: first, he should be from among the people themselves; secondly, he should be acceptable to the learners. In selecting the instructor the learners, parish priest, supervisor and the diocesan director (all of whom are responsible in a way for the final selection of the instructor) are advised to keep in mind that the instructor should:

. .   (a) be able to read, write and speak well;

. .   (b) not be a teacher (working or worked as one) in the formal education system;

. .   (c) belong to the same village and locality as the one in which the adult education centre is to be started;

. .   (d) be interested in people and in programmes for the development of people;

. .   (e) have attended or shows keen interest in attending a training programme;

. .   (f) have leadership qualities, and be willing to work as an Instructor.

In the initial stages of the adult education programme, instructors were drawn from among the catechists, teachers and retired teachers. However, on the basis of an appraisal conducted by APSSS 18 months after the programme was launched, it was found that catechists and teachers were, by and large, unproductive because they did not easily adopt the new method of teaching which was implicit in the programme. The main obstacle faced by these persons was that they seemed to be accustomed to the methods of formal education. In this the teacher is the one who "invariably knew everything" and the taught "are ignorant". Therefore a one way teaching process followed. Further, though some seemed to grasp the im-

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plication of the new methodology that was expected of them, they were neither convinced nor well versed in it. Hence, there was no dynamism and group interaction in their education centres. Therefore, it was decided to recruit unemployed literate youth. A consequence of this decision was that the adult education centres for which suitable condidates were not available had to be closed.

1.4.2   Adult Education Centre Committee

In each adult education centre village a committee is set up to be responsible for the working of the centre, to encourage it and to help in tackling problems that it may face. The members need not all be learner-participants of the centre. The reason for including non-participants in the committee is to build a bridge of interaction, association and action participation with non-learners in the village.

The committee consists of members who are acceptable to and liked by the majority of learners. Committee members should be willing to do the assigned work properly. Generallly five members constitute the committee and are proposed and accepted by the majority.

It has been a common observation of the central office staff that the adult education centres which had able and motivated committee members were working satisfactorily. However other centres with poorly motivated and uninterested committee members were poor in performance. Because of this the Society started conducting training programmes for committee members. These programmes help the members to overcome a number of problems that they encounter like lack of cooperation from members, poor response of learners and dominating Instructors.

The committee members are so required to take on additional trouble after a hard day's work. They have to visit homes of learners who are irregular in attendance, encourage them to be more regular, report to the Society about the working of the adult education centre under their care, recommend adults learner participants to outside authorities if necessary, for loans and grants etc.

2.   TRAINING PROGRAMMES

Training is an important means for equipping the functionaries of the adult education prcgramme to effectively perform their roles. The Social Service Society has devised specific programmes for each of the following: supervisors, instructors, villagers and members elected to democratic institutions like panchayats and samithis. These are described in great detail as they evolved.

2.1   Training of Supervisors

2.1.1   1978 to 1981

During the period 1978 to 1981 at the initial juncture the first and second batches of supervisors (10+8) were trained by other organisations involved in deve-

lopmental activities such as Rural Development Advisory Service, Secunderabad SEARCH, Bangalore I.S.I. Mobile team and Development Educational Service, Madras. Additionally, every four months the Social Service Society arranged for the supervisors inservice training around specific topics, like syllabus preparation, Paulo Freire methodology, panchayathi raj and development, organising village level programmes, audio visual Communications and Cooperatives.

The topics covered in the training programme included: Rural analysis — (oppressor - oppressed); Non-formal education - (Literacy methods, teaching - learning techniques); Organizing people for social action; Development - government's role - agricultural inputs - bank facilities; Role of an animator / change agent; Cultural activities - (Folk media).

Methodology includes presentation, case study, field visit etc. The trainers were experienced and involved in development work. As the Social Service Society was new in the programme it had to learn by doing along with an action-reflection method.

It was an experimental period to learn and see how Paulo Freire's method could suit Andhra Pradesh. As this experience and learning feed each other, the content of the training had also to be updated and upgraded. It is not surprising, therefore, that the main emphasis has always been on inculcating in supervisors a desire to work at the grassroot level with dedication and commitment and job oriented performance. Field visits and actual relations with other social organisations, banks and government officials helped supervisors get fully involved in the programme.

However the trainers did not have too clear an idea of what should be covered and the mode of training. Feedback from each training programme, or sessions, enabled the trainers to improve the programme. Cultural tools, audiovisual media, role plays, folk media, enabled the personnel to build up rapport with the rural poor.

During the early period of 1978 and 1979 the Social Service Society had no training manual. This was slowly and steadily built up over the years.

2.1.2 1982 Onwards

When the third batch of supervisors was recruited in 1982, a clear outline and detailed sequence of training was designed and implemented. It will be seen from the details given below the training included both theory and practice.

2.1.2.1 Phases of Training

The training consisted of three phases and covering a ten month period.

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First Phase: as recruits are fresh from college they are given general information on social development. This is over a 20 day period. They are then sent to the field under the guidance of senior supervisors for three months.

Second Phase: After three months of field experience, the trainees are called back for theory training on methodology with an emphasis on the nature of work done in the field and of changes to be promoted. These sessions are for 15 days. At the end of these sessions they are sent for a month's stay in a successful adult education centre to find out for themselves the factors contributing to its success.

Third Phase: After studying a successful adult education centre, there is a short review session in classroom conditions, and they are now sent to one of the weakest adult education centres for three months to find out the reasons for its poor performance. They have to revitalise the village to raise its poor performance so that it can come up to the level of a successful centre.

2.1.2.2 CONTENT AND OUTLINE OF COURSES

National Adult Education Programme Policy Statement and Outline: statistics of literates and illiterates; why government plans and programmes fail (non-involement of the people); Three dimensions of the adult education progranme - Awareness Functionality - Literacy: Need and importance of Adult Education Programme; Formal and non-formal education; Sylabus and lessons; and mode of conducting classes.

Vision and Dream of Andhra Pradesh Social Service Society; Aims and objectives of organisation; structure of the Society; Functioning and operational units.

Social structure and Analysis: Autocrafts; industries; Capitalists; survey of village situations; problems and issues in villages; village resources and utilization; and entry point into villages.

Concept of Development: quantitative and qualitative.

Value System: Origin of values; values in daily life; how values affect the behaviour of a person; and change in values.

Mentalities of Weaker Sections: Negative self-image; good and bad habits Spendthrift - formalities; Debts on wedding; agriculture; deaths; feasts and cermonies; celebrations - above standard and status for social prestige; quarrels and party feelings; untouchables among the untouchbles.

Paulo Freire Methodology: History; Society in transition - closed and ope society; conscientization and education; radicals - sectarians; levels of consciousness magical naive, and critical; problem posing - problem solving (discussion) method.

Preparation of Teaching and Learning Materials.

Organizing Adult Education Centres.

Role and characteristics of Supervisor.

Government Facilities to the Rural Poor-Schemes and Projects .

Bank Facilities: savings, obtaining loan; bank procedures; and schedule for Scheduled castes, Scheduled tribes and Backward Classes.

Youth Associations, Mahila Mandals, Cooperatives, Labour Contract Societies : formulating; registering as an organisation; Byelaws; and functioning.

Field Visits to: voluntary organisations; and Government departments; active and weak education centres.

Cultural Activities: chart making, poster making, songs' collection and composing; story composing and collection; proverbs; role plays; Bhajans and Kolatam; Burrakatha and Audiovisual aids.

Organizing various programmes including training camp in the Dioceses: Training camps and programmes including preparatory, motivational, and leadership.

Meetings of education centre committee members and of elders; instructors' monthly and diocesan cell meetings; burrakatha programme; cultural activities; contact officials-government and non-government; preparing reports; prepare tour programmes; write up monthly reports; maintain accounts; draw up area map of the village; action programme reports; maintain records of the education centres and correspondence.

The training programmes are invariably arranged in a central place preferably in a village from which there is easy access to other areas for field visits during training.

The Social Service Society also organises inservice training for the working supervisors once every three to four months. Necessary training material is available for the programme. These include teaching material aids, slide projectors, a playback set, a training manual in the regional language and transport facility.

2.1.3 Audio-Visual Training Programmes

Though in the past, training of supervisors and instructors included cultural media and audiovisual teaching-learning aids, no systematic and extensive training was given exclusively on this. In 1983 extensive training programmes on cultural media and audio-visual aids (apart from Burrakatha) was launched. First, all the supervisors and central staff were trained. The training was on graphic arts like posters, charts, flash cards, flannel board & pic-torch, Popular theatre (Role-plays, Symoblic actions); Popular theatre (creating scenes of life) Script Writing, Puppetry

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(making & performing), Bhajans & Kolatam (Group dance with song), Shadow play, Play and Dance Drama. Except for those media which needed electricity, the other media were found extremely useful to AECs and it was decided to train the instructors on those media. The training proved useful in the problem-·posing and discussion methodology of the programmes.

2.2 Instructors' Training

As in the case of the training of supervisors, so too each successive training programme for instructors in the early period of the adult education programme had to be modified from session to session and from programme to programme. To give a historical perspective to the evolution of the training programme for instructors, relevant information is presented below.

2.2.1 Training Programme From 1978 to 1980

For the first time instructors were trained in several dioceses during November, and December of 1978. About half of the instructors were working as school teachers or retired teachers. As they were used to the formal pattern of training it was quite difficult to train them in informal education. The topics taught in this first training programme are as follows.

National Adult Education Programme policy statement; outline of the programme; concept and characteristics of adult education programme, three dimensions of the National Adult Education Programme.

Roles and functions and values of adult education instructors: Making survey and schedules; contents and principles of curriculum, principles of learning and learning units; teaching literacy skills, group discussions and cultural activities-role plays etc; organizing the centres.

From 1979, the following additional topics were covered: Paulo Freire methodology; social analysis; basic issues in development; role of women in society; leadership qualities; model lessons; agricultural inputs; and teaching and learning materials. From 1980 onwards regular training in a phased manner was introduced and an evaluation was conducted after each programme.

2.2.2 Training in 1981

Unemployed youth and capable candidates are selected by villagers to be instructors.

The contract, made and outline of the training programme was clearly laid down, and are given below.

Importance and need of adult education programmes; policy statement and outline; social analysis; concept of development; mentalities of weaker sections;

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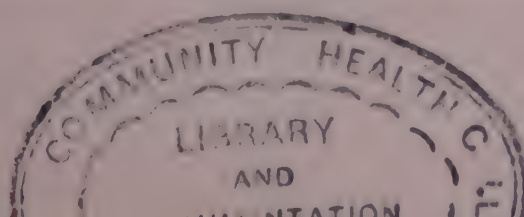
aims and objectives of Andhra Pradesh Social Service Society and structures; Paulo Freire methodology; text book (*Prayojana Vachakem*); teaching and learning materials; organizing adult education centres; social value system; change-quality or quantity; role and characteristics of instructor, government facilities to rural poor, Bank, Panchayats, Samithis, Zilla; facilities to villages; Youth Association, Mahila Mandals, Cooperatives; labour societies, field visits to adult education centres, women welfare activities, action programme, group discussions, dynamics; role plays; folk songs, cultural programmes, and audiovisual communications.

By 1981 supervisors were trained to train their instructors under the guidance of a central staff member. As action programmes were initiated by different adult education centres further training was given to intructors and committee members of villages.

After the formal training of instructors a follow up is made through visits to centres analysing how they are working. During monthly meetings new inputs are given on topics like the Labour Act, forming mahila mandals and youth associations' bank rules, savings schemes, housing schemes, health and nutrition. Information is given through reading material, talks and field visits.

2.2.3 Training from 1982

Since 1982, the instructor's duration of training programme is divided into two phases each of one week. It is arranged in a central place or in a village where it is convenient. The training team attends full time and a tight programme is arranged to create an atmosphere of learning and to improve teaching skills.

As the majority of trainee instructors are daily wage earners they are unable to spare more than about 15 days at a stretch. That is why the programme is planned in two phases. Eight months after the first phase, the second phase is conducted. This enables the instructors to have practical experience with illiterate adults for eight months and the second phase concentrates on their experience in the intervening period. The details of the training are given below.

2.2.3.1 Topics Taught

National Adult Education Programme Policy Statement and Outline: Statistics of literates and illiterates; Why government plans and programme are failing (non-involvement of the people); three dimensions of the adult education programme: awareness-functionality-literacy.

Need and Importance of Adult Education Programme: formal, non-formal education; syllabus lessons; mode of conducting classes.

Social Analysis: village situations; observation study; survey; problems and issues in a village; village resources and utilization

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Concept of Development-quantitative and qualitative

Mentalities of Weaker Sections: negative self-image; good and bad habits; spendthrift-formalities; debts on wedding; agriculture; deaths, feasts; ceremonies; celebrations above standard and status for social prestige; Quarrels and party feelings; Untouchables among the untouchables.

Aims and Objectives of Andhra Pradesh Social Service Society and Structure; Paulo Freire Methodology: history; society and Transitions-closed society and transition, open society; conscientization and education; radicals and sectarians; levels of consciousness; naive consciousness, magical consciousness and critical conciousness; Nature and Culture charts; transformation; problem posing, problem solving method, Discusson method; *Prayojana Vachakam* lessons, Teacher's Guide; literacy model lessons.

Preparation of Teaching and Learning Material (Charts). Organizing Adult Education centre.

Role and characteristics of an Instructor, Government facilities to the rural poor-schemes and projects; Bank facilities; savings, obtaining loan, bank procedure schemes for Scheduled castes, Scheduled Tribes and Backward Classes; Youth associations; mahila mandals, cooperatives; labour contract societies; formulating, registering as an organisation, bylaws, and functioning.

Group discussions role plays, *Chaithanya Geethalu*, cultural programmes.

2.2.3.2. Field Visits

Field visits are arranged to adult education centres to know how the adults discuss issues and problems and take up collective action, problems faced in adult education centre.

2.2.3.3 Some Modifications in Training

From 1984, some further changes were made in the IInd Phase training given to instructors who had one year or more of experience. The main focus was a critical evaluation of their own experience in the light of what they learnt, what they were convinced of and what they were committed to in the Ist Phase training. The guidelines for evaluation were prepared on three main topics: (1) The consciousness of the adults and the functioning of the AEC, (2) The consciousness and understanding of the Instructor, (3) Relationship with the Organization of APSSS. The Supervisors of these instructors participated together with their instructors in this evaluation. Then deeper knowledge of the wider and more abstract concepts of Paulo Freire on Consciousness, Culture, Society, Cultural action and leadership was given. The practical implications of such a knowledge were discussed. In this light and in the light of a 12 point guideline all the action programmes in their centres, were reviewed. The practical capacity of instructors in discussion method

was demonstrated, tested and improved in a way that helped the instructor to learn how to promote active participation in the adult, and to lessen the prominence of his role as an animator and a promotor of dialogue as his group gradually grows and develops.

2.2.4 Instructors, Monthly Meetings

2.2.4.1 Aim

The purpose of these meetings is to enable the participants share information and experie nces regarding different activities taking place in the adult education centres and to get necessary suggestions for strengthening the centres. The instructors select one suitable day in a month for the meeting. They decide the education centre village in which to have the following monthly meeting. Instructors are expected to reach the place of meeting in time. Late coming without prior intimation, entails an action to be decided by fellow instructors. The local supervisors' diocesan director and central staff members attend the meeting. Government officials are also invited.

2.2.4.2 Agenda

1. Prayer, song, scripture reading

2. Providing guidelines to share previous month's programmes: average attendance of the last month. Lesson being discussed: *Prayojana Vachakam* or any current problem; how adults identified the problem; how discussion proceeded; the ways selected to solve the problem; literacy; how many can read; can write; can read and write; officials invited to the centre? what were the situations which made the instructor to go to Government offices to solve the problems; what are the development programmes going on in the centres at present.

3. Supervisor or diocesan director to consolidate reports;

4. Discussion on the lesson from *Prayojana Vachakam*; major problems; minor problems; aim of the lesson; solutions; Preparing Teaching aids; Speech by instructors on any one issue.

5. Basing on the experiences of instructor, supervisor or diocesan director to give suggestions for the improvement of the centre.

6. Announcements, if any; planning about the programme to be taken up in the following month.

7. Distributing salaries.

8. Supervisor to send the report of the meeting to central office.

9. Concluding the programme.

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2.3 Village Level Training

Apart from these training programmes for supervisors and instructors, the Andhra Pradesh Social Service Society also conducts a number of other programmes in the villages for specific interest groups. Some of the programmes are conducted before the starting of the adult education centres and some are after the starting of the education centre. Yet others are for other interest groups. The different programmes are: preparatory camps; motivational programmes; leadership training; education centre committee and village elders programme; panchayat elected members programme; training for action programmes and extension services.

2.3.1 Preparatory Camps

Since 1980 preparatory programmes are conducted in villages to prepare the villagers for the adult education programme. During this camp the instructor is elected by villagers and the adults are listed out and conditions for the functioning of a centre is made vivid. Before this parish priests and diocesan directors were selecting villages and instructors.

2.3.1.1 Objective and Mode

In response to a request from villages there is need to start an adult education centre. This will prepare the village to start an education centre not only for a literacy programme but also to bring awareness through education to solve problems. The preparatory camp is arranged in the village by gathering all villagers or the group or community for one evening (3 to 4 hours). The audience is given detailed information about the adult education programme and motivated to join the adult education centre.

2.3.1.2 Conditions for Preparatory Camp;

The villagers submit an application through the concerned parish priest to the diocesan director requesting to start an education centre in their village. The supervisor for the diocese surveys the village situation and meets the village authorities, elders, teachers and other important persons and taking into account people's interest and need for the programme, fixes the date and time to organize a preparatory camp for the villagers. The village authorities, elders, parish priest, cell members, instructors of the surrounding villages, the diocesan director and the villagers in great numbers are then encouraged to attend the Preparatory Camp.

2.3.1.3 Procedure

At the outset, participants are divided into groups, given a copy of *Prayojana Vachakam* (text book) and asked to discuss what they see in it. This is followed by an explanation of the need and importance of adult education on the basis of observation made by the people in the text book and songs like. "Behold! education

for all in Andhra Pradesh, brothers" "Let us go forward to learn" "Oh! you do not change, though I told you so much". They are also helped to know the need and importance of Adult Education through the following:

What is the total population of the village? how many are educated? why were the rest not educated?. On the basis of the answers given by the adults, they will be informed as to how the illiteracy is blocking the development of the individual and the society; the difference between literacy and education.

Proverbs: One who is not educated is a peculiar animal. The following will be explained after the proverb: the main aim of adult education; what you are going to learn is related to life; everyone has problems; all unitedly work for solutions of the problem; It is useful to have the desire to be well off.

Illiteracy: A majority of the illiterates are villagers and poor; difficulties (problems) one has to face if one does not know to read and write; no change in way of thinking (No serious thinking about their future); adopting the traditional customs, which are a hindrance to the welfare of people; lack of proper awareness of the ways for the change of the poor; Government has introduced compulsory education for below 14 years children; how people are making use of the government plan. Why children are not showing interest in going to school?

Health: Who are making greater use of the primary health centres and health workers, health conditions in the family and precautions they are taking, food habits.

Superstition: Explaining the traditions, customs and beliefs.

Upper Class : Making use of the poor, for example elections; not giving reasonable wages to the labourers; deceived by middle men; cheated by money lenders.

Government Schemes : The facilities provided in the plans for the poor are becoming useless; for example scholarships for poor students, welfare schemes and so on.

Government and bank loans for buffaloes, bulls and sheep and rickshaws; unnecessary expenses.

Based on these points the following will be explained: All should change in the village and that change should promote the development of the village; The education we have taken up gives more importance to conscientisation (critical consciousness) than to occupational skills and literacy; As long as people do not participate in development schemes there will be no change in the lives. The aims and objectives, methodology of the Social Service Society and elucidation of its success and failures faced in some of the education centres; insistance on social awareness

but not economic schemes. This is followed by the singing of meaningfull songs. After the explanation and singing and all queries and answers, the adults are enrolled. They give their signatures or thumb impressions. The place to conduct education centres, facilities such as light, kerosene or electricity, to be provided and maintained by the participants or villagers are finalised. Those who have enrolled their names have to purchase their own copy of *Prayojana Vachakam*. Each adult has to bring his own slate or note book. The enrolled now propose two or three names of persons for instructorshlp. One suitable person is then selected. An adult education committee of not less than five members is then formed. After conducting a preparatory camp the name of the village, name of the selected instructor, address list of adults with their age and other details have to be sent to Social Service Society office.

2.3.2   Motivational Programmes

Motivational programmes, introduced in 1980 are intended to revitalize the adult education centre. After about eight months of the starting of a centre there is often a drop in attendance and enthusisam; hence this programme to give a right motivation. Motivational programmes are conducted for a full day in villages.

2.3.2.1 Need

When the centre is irregularly functioning; when there is a drop in attendance; when adults are regular and enthusiastic but not inclined to undertake any action programme.

2.3.2.2 Objectives

To revitalise the adult education centre; by initiating any collective action, bring unity and help the paticipants to realise the need to develop their education centre and the village, and to make committee members and adults more responsible to activate the AEC and the activities in AEC.

2.3.2.3 Mode

A motivational programme is arranged in the education centre village for one day. The training team reaches the village on the eve of the programme and organizes, adults, committee members, village leaders to participate in this programme.

2.3.2.4 Content, Outline and Sequence of Programme

Adult Education: Importance; illiteracy, consequences of illiteracy; no change in thinking (no serious thinking about their future); Accustomed to follow traditional customs, which are hinderance to the welfare of people; lack of proper awareness on the ways for the change of the poor; exploitation of the poor by the rich in elections and atrocities, unable to make use of health facilities.

Failure of Government schemes: the facilities provided in planning for the welfare of the poor are becoming inutilised like, scholarships for poor students.

welfare schemes anf free books and clothes; government and bank loans for buffaloes, bulls and carts; sheep and rickshaws; facilities provided by the voluntary organisations for education and agriculture; writing off loans by the government abolishing of the bonded labour.

Superstition: Traditions customs, and beliefs.

Personality: No aim in the life of a poor man; inferiority complex, isolating himself from others, Not aware of his rights and duties even if he knows he won't care. Because of the above reasons adult education is necessary for the poor.

Songs: Andhra Pradeshamandu, Vidya Nerva Sagaloi, and Enni Cheppina Maravemira.

Social Analysis: Economic Sphere: (a) Rich: They keep poor people under their control, exploit the poor, and keep village resources under their control. (b) Poor: Slavery; supporting landlords for good or bad, live in poverty, dependency, unnecessary expenditure, savings, trust landlords more than their neighbours.

Political Sphere: Rich are rulers in village autonomy. They enjoy facilities in the village. They mould village autonomy according to their needs. The poor are not allowed to share the facilities with the other group. They are scared to take active part in the panchayat etc. They lack determination in doing things.

Social Sphere: (a) Rich: design social structures and rules according to their convenience; take care of their family affairs; attack their rivals unitedly; they punish the people; create differences among the people. (b) The poor: a neglected group in the village; Disputes are more among them; They won't help each other; They won't care for their families e.g. of children schooling and looking after old parents; Bad habits, like drinking and gambling; the conclusion points to the song: "Marching, marching, the army of the poor is marching"; people should bear the disparities of society in mind and act accordingly towards development.;

The need for proper functioning of the education centre to run the centre properly calls for instructor, committee members, village elders, and adults to take certain responsibilities. The instructor: is a change agent in the village; he must collect the adults every day; by using *Prayojana Vachakam* he must be able to make the people dicuss their life situations;he must train the adults to discuss; make them enthusiastic and try to see that they take up certain action programmes; he should prepare teaching aids; he has to maintain registers and records properly, he should maintain good relations with the villagers; when supervisor, or central staff visits the centre he must clearly explain the activities of the centre.

The committee members must discuss at least once a month the functioning of the centre with instructors; they must implement decisions taken for the proper functioning of the centre; they must settle disputes arising among adults, and must take active

part in carrying out the decisions regarding action programmes, and they must lead adults to meet government officals.

The adults must attend the centre regularly; If the centre is not functioning well they must initiate discussion over it. They must co-operate with the instructor; they must learn not only reading and writing but also discuss their problems. The change in the adult must bring a change in his family.

Followup: The adults are then required to partake in group discussion to learn more about the village resources and how they are utilized, income from coconut trees, plam trees, tanks, fish tanks; lands of the village, penalty, and taxes.

Village facilities and how they are utilising the resources; street lights, water tanks, roads, radio expenditure; ration shop, co-operative society, other societies.

Government schemes: to know about welfare schemes like the 20 points programme of the government, loan schemes of banks and other financial institutions; how to use these facilities and repaying loans.

Unity Games: They then undertake unity games like cut out pictures for distribution to smaller groups and building up a picture collectively; analysing the game and relating it to the village and unifying factors, leading to collective action such as repair of bore-pump, drains, road repairs, street lights; short term action.

Conclusion: At the end of the programme adults must take certain decisions regarding the functioning of the centre, to put up good attendance and taking up action programmes like cleaning the streets, wells and savings; if there are any obstacles in the running of the centre these must be tackled carefully; very often conducting cultural programmes; implementing the decisions taken already; forming committees where there are no committees; in the evening conduct cultural programmes including Burrakatha performance and role plays, dance on *Chaitanya Geetalu*.

2.3.3 Leadership Training Programme

Leadership training programmes are conducted in villages for two days to assess the functioning of the education centre and to encourage their enthusaism and activity when a village is intending to take up an action programme. This programme was introduced in the early days of the education programme and even before motivation programme were thought of. This programme has evoked extremely favourable responses from villagers for its action programmes. Only two villages have failed to respond to this in five years of the programme.

2.3.3.1 Need

The need for these programmes is felt when: adults are active in the adult education centre and their attendance is 20 per day; they reach a stage where

they can critically see their problems and discuss means to solve them; they are already involved in small collective action in the village like cleaning of streets, drainages, and have expressed their desire for such a programme and intend to take up an action for development.

2.3.3.2 Objectives

The objectives are to enable the adults to critically analyse their village situation and problems, to guide them to decide on the appropriate action and develop their village through an action programme which they have drawn out, and to promote informal leaders and their qualities by involving them in a concrete action programme with their responsible roles.

2.3.3.3. Preparation Work.

A Leadership training programme is organised for two full days in adult education centres of the society . With the cooperation of the instructor, the supervisor has to prepare the village before the programme.

Towards this end he fixes the dates for the programme in consultation with the instructor, adults, diocesan director and parish priest. He has to ensure that the people of the area where the education centre is located, other adult villagers and leaders, youth representatives, mahila mandal leaders, instructors from close-by villages, central staff representatives, government officials, field staff. and other important persons in these villages attend the programme.

Steps are also taken to entrust to the villagers the task of maintenance and other arrangements for the programme. The number of participants is not more than 70. Along with the enrolment of names of participants for the programme an amount of one rupee per day is collected. Finally, the list of participants with their name and age, dates of the programmes, and the village background are sent to the central office about three to four weeks before the date of the programme.

The village situation report covers the following items of information

(a) The number of families where the education centre is located.

(b) Are they landless or landholders? their living conditions and number.

(c) Number of educated. Number of those who are residing outside the village on account of education and occupation.

(d) Number of illiterates and reasons for remaining illiterate.

(e) The conditions of housing and two or more families living under one roof.

(f) Income sources other than their occupation such as sheep rearing, poultry, piggery, duck rearing, vegetable vending. How many are managing their families, their conditions.

(g) Number of families living only by daily labour.

(h) Health measures taken in the village; how are the health conditions and reasons for it.

(i) Political situations, the party and group feelings.

(j) The existing authorised institutions, societies youth association Mahila Mandals, cooperatives, coolila sanghams, Lions clubs.

(k) What development schemes have been implemented in the village?

2.3.3.4 Content of Programme

Games: participants go out of the room and pick up any small article and wilthout showing it to the others bring it to the room. (a piece of stone, stick, leaf, flower, piece of paper, keys, or pen.) Each participant stands up, exposes the article to all and explains in two or three sentences the use of the article. After every one has completed his explanation the following points are highlighted. The useless and lifeless articles are useful and serve us in several ways in our daily life. Againt this theme, the members are asked to reflect on the following question: what is the role of an individual in society or village; what position do you hold in your village; are you recognised and respected by all or just an ignorant? living in this village for such a long time what useful work have we done? None is useless in a village, so as useful men and women of the village what good work have you done to the village? values, abilities and talents in the participants; story of the stone cutter.

Mentalities of Weaker Sections: people habits, their way of life, thinking level, dependency mentality are related to their daily life and living conditions under the following sub topics.

Family: family maintenance, keeping things in an orderly manner, open space around the house; Roof, fence, and walls; caring for children, the good and bad habits we teach them; cleanliness; health.

Feasts and Celebrations: spendthrifts; food habits and dinners; competitive spirit in celebrations; dressing; mike and recording, dances, decorations; drinking and fights.

Economic conditions: income and expenditure, bad habits; not going for work when there is grain for tomorrow; showy and unnecessary expenditure.

Education: Education of children, upper caste groups and backward class groups, disparities; dropouts of schools and idle at home; discontinued and unemployed, employees situations; school going children - non school going children; how we treat them in a family, the values given to them.

Health: family health conditions; food habits, cleanliness, health; superstitions, keeping sickness for a long time without treating; not following basic health principles; health facilities and health workers, how to get the assistance of doctors and midwives.

Political: village politics; what the villagers talk about and think of politics; who is a leader? are there any leaders in their caste or groups? What support do villagers give when a candidate stands for election; elections and movements of the people; groups, caste groups, and local politics played in electing the leaders, village unity and the disuniting forces.

Social: Caste feelings, groupism, parties; quarrels, fights, not agreeing with each other; untouchables among untouchables; marriage agreements and the elders playing politics; feasts-celebrations and the in and outs of the functions; the way people explain their village when authorities come to their village; developmental schemes, implementation of projects and loopholes, quantitative change into a qualitative change.

Village Resources and Government Developmental Programmes: Involvement of the villagers in developmental activities, utilization of available village resources like, co-operatives banks, panchayath and street lights

Adult Education Programme: what changes have taken place after the adult education centre has come to the village? how far is it an utilitarian education? why all are not participating in the programme, reasons, attendance, functioning of the centre; is it only a literacy programme or how far it is helping towards awareness and development; Need and importance of adult education, how can a village be developed though education programme discussion with the group, Narrating successful education centres and action programme taking place; aims and objectives of Social Service Society and the Paulo Freire method.

Co-operative society, youth association, coolie sangham and Mahila Mandal establishing, registration procedures, functioning for better effects, roles and duties of members.

Leadership: Who is a leader? What are the characteristics and qualities of a leader, group discussion; who is the head of the family, working in teams, team leaders, village elders, community elders; in reference to these how can a good leader function; the existing leaders in the village; informal leaders; committee members, instructor, how they play their roles in functioning of education centres.

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Unity Games: Cut out pictures are distributed to smaller groups to build up a picture collectively; analysing the game and relating it to the village and unifying factors; leading to collective action such as repair of borepump, drains, road repair and Street lights, short term action.

Follow up action : Specific and short term action to be drawn out; who are the persons taking up the responsibilities; the 12 points for an action programme to be explained; lay down specifically the roles of committee members, instructor, planning and outline of action programme. Sources of financial assistance.

Cultural Programmes: Chaithanya Geethalu, simulation games, role plays; burrakatha; slide programme or 16mm documentaries from DPRO.

2.3.4   Adult Education Committee Members Training

This programme is aimed at training the committee members to take up an active role and responsibility in the functioning of the centre. It also helps develop informal leaders in the village to form a core group which can then activate the solving of village issues and problems by taking up action programme/projects scheme. This programme is organised for two full days at a convenient place. The followup work is continued by the members taking up short term planning and working on specified issues.

2.3.4.1 Need

This need arises when the education centre is not actively functionig or when there is no response from the adults towards any action, or when the centre is actively functioning and adults are going for an action programme, to orient committee members to play their role in the activity and to build unity in the village.

2.3.4.2 Objectives

The objectives of the programme are to train adult education committee members to lead the adults in the right direction in the programme. When the the centre is not functioning regularly to see that the committee members take up the responsibility, rather than leave the task to the Instructor. If the education centre is going for an action programme the Committee Members are to give their cooperation and share the responsibilities in carrying out the action programme on the right lines.

2.3.4.3 Mode

All the committee members and village elders are called at a central place and the programme is organized for two full days.

2.3.4.4 Content and Outline

These are the same as at "Leadership Training Programme" with an emphasis on the role of committee members.

2.3.5 Panchayath Elected Members Training

This is intended for those who contested and won in the 1981 eletion for panchayats or samitis. Those who were supported by the adults or were from among the adult learners who stood for elections are trained in leadership, political understanding, and how as village leaders or elders they can develop their village.

2.3.6 Training for Action Programmes

This is a new venture the Andhra Pradesh Social Service Society. As an outcome of the adult education programme since 1978 a number of villages stepped into the problem solving process. Hence the need arose to guide and orient them to go into action programmes. This enables the centres to take up action programmes in the right perspective. Banks, government officers come and explain the intricacies of the project or scheme.

2.3.7 Extension Services

The Social Service Society extends its services to other voluntary organizations and to the priests and sisters engaged in social activities. Requests are received from various corners of the counrty to train their functionaries and to guide them in their work. The Bishops' Council of the Church of South India was convinced about the work of the social service society and adopted its methodology and teaching aids. Outside Andhra Pradesh, the Berhampur diocese in Orissa has witnessed the work of the Social Service Society and started the same programme in their diocese

2.3.8 Burrakatha Training

In the geographical area selected for setting up the adult education centres there are many villages where an education centre could be set up. The normal procedure followed in selecting a village for the setting up an education centre is to stage a burrakatha programme in one village and invite the people of neighbouring villages to it.

The Burrakatha has been found to be the most effective means of educating the rural poor. The Social Service Society decided to have a burrakatha team in each diocese of its operation. These teams had to be thoroughly trained in the ideology and methodology that the Social Service Society adopted so that every performance would have its desired impact on its listeners. The first training programme was conducted in 1980. The second programme was held in 1981. Before the training began team members were told of the importance of Burrakatha in the

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Social Service Society's approach for the uplift of the rural poor. The themes for Burrakatha programmes are selected from amongst the 14 lessons of *Prayojana Vachakam*. They have no political or religious motives. The only aim is to create an awareness in the people.

Requests from dioceses come to the central office for Burrakatha programmes. As and when the Burrakatha team is available for a performance the proposals are finalised. Often it is the instructors who propose and the people who agree and the request is made to the diocesan director. Sometime, in the case of preparatory camps the supervisor who goes to the village for a preliminary study proposes the same to the villagers. At the time of other programmes the instructor proposes and the adults and committee members agree and a suitble date is fixed for the programme.

Thus the burrakatha programme could normallly be staged at the time of the preparatory camp, motivational programme, or any other programme that may be arranged in the village. Arrangements for the burrakatha are looked after by the village that requests the programme. These include lighting, platform, microphone loud speakers, open air seating and food for the team. These arrangements are made by the instructor, adults in consultation with the supervisor, and diocesan director.

The content of a typical burraktha programme would be the continuous narration of a story which would be interlaced with suitable folk songs, jokes and anecdotes related to the theme, The supervisor would give a talk of about 15 minutes either before the programme starts or sometime in between the programme. At the end of the programme the audience would engage in discussion in connection with the starting of an education centre.

The Burrakatha is an edifying programme. The discussion, including questions by adults, are on practical problems such as a place or a room to conduct the education centre, lighting, maintenance of fuel and contribution to books. Burrakatha does not always lead to the setting up of an adult education centre. But the programme is aimed to motivate the villagers towards education programme. When a motivational camp is conducted in a village, the Burrakatha programme is aimed to motivate and to give the adults and villagers new vigour for the education programme.

A Burrakatha programme takes two to two and a half hours. Between 200 and 300, some times even more villagers attended it.

3.   TEACHING LEARNING MATERIAL

3.1   Preparation of Primer

Adult education, understood properly, allows for enough of variations and flexibility. One will also agree that a "literacy programme unrelated to working and

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living conditions of the learners, to the challenges of the environment and the developmental needs of the country, cannot secure an active participation of the learners, nor can it be an instrument of development and progress. Adult education, therefore, while emphasising acquisition of literacy skills should also be relevant to the environment and learners needs; flexible regarding duration, time, location, instructional arrangements, diversified in regard to curriculum, teaching and learning materials and methods; and systematic in all aspects of organisation." (Training of adult education Functionaries, a Handbook, Directorate of Adult Education, New Delhi, 1978, P.2)

Having opted for the methodology of Paulo Freire and given such a flexibility, the Social Service Society decided to prepare its own teaching and learning material. Like the programme itself, the organiser believed that it also should come from people themselves. This could be achieved only by involving the illiterate themselves in the very preparation of the text book which they will have to study one day. This effort to involve them is probably an unique attempt by the Social Service Society.

During the time of training and on other occasions the supervisors were asked to remain in the village and collect those words which the common people more frequently use, the problematic words or generative words as they are called, with their emotional, historical, psychological and sociological background. The words thus collected were analysed and studied with the help of educationists, linguists and creative writers, together with the staff of the Social Service Society.

After 10 days of intensive and extensive discussion 14 themes were formed. Each of these was given a suitable title and pictorial representation. Then these were taken back to the people for pre-testing in three different regions of Andhra Pradesh, i.e. Telengana, Rayalaseema and coastal Andhra, because it was thought that the final verdict about the themes of lessons should be given by the illiterate peoples themselves. Their reactions and suggestions were recorded and the themes and contents were modified accordingly.

3.1.1 Presentation of Lessons in Primer

Each lesson in the textbook (*Prayojana Vachakam*) which is in Telugu has been sketched out to pose a particular problem that is to be discussed in the adult education centre. A persual of the book reveals that each lesson has been presented through two contrasting pictures adjacent to each other.

The first lesson in the primer helps the leaves to learn to write and sign his or her name. The ability to write one's name, and that too within a day, acts as a spur to learn literacy quickly while at the same time instilling in the learner a sense of pride. The second part of this lesson deals with the teaching of numbers.

The second lesson begins with a picture showing the contrast

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between children belonging to the two classes of society. While the children of the middle and upper classes are shown as going to school, the children belonging to the lower class are shown driving the cows and buffaloes for grazing (the cows and buffaloes may belong to the parents of the children who are going to school) The theme as spelt out by the words "education-menial jobs," aptly describes the choice or lack of choice for the children of the poorer classes of society in rural India. These words are broken up in Telugu into their components and new words such as famine, mortgage, fine, discussion, expenditure, rough flour, knife, poet, car, lost, work, and so on are built up. As can be seen, a number of these words have critical value and one can be emotionally charged with the help of these words, New phrases are now constructed eg. "people at the end," "burdensome work'.' "discussion on education", "way to education", The next step is the building of sentences such as "people who are segregated are menial people", "Their way is education", The phrases and sentences seem to suggest a naive level of analysis of the problem: education is indicated as a way of moving out of this situation. It would be interesting to know how the people reacted to the pictures, words, phrases and sentences, what questions were raised and the analysis done. Unfortunately, such material is not available at present.

The next lesson is that of "wet land-dry land". followed by "well-pit", "A hospital which we can' reach' "A planned village for the rich and the slum for the scheduled castes", and "How long this poverty?". Only one textbook was prepared for the adult education programme,

3.2   Other Teaching Learning Material

Besides the primer, folk songs and stories, proverbs, burrakathas, and dramas were also prepared. There are in Telugu over 15 songs on various themes and recorded with music have been prepared. These songs are based on the themes of the lessons. Child marriage, mahila mandals, health, bank loans are some of the themes of these songs.

Folk songs have been recognized by the Social Service Society as very good media of communicating ideas to people. The purpose of these songs is not limited to an analysis of the problem but also designed to serve as impulses for action.

A book on various government schemes available to the rural poor has been prepared and made available in the first instance to all the supervisors, who in turn are expected to communicate this to the instructors. The purpose of this book is to enable the local people to know and utilize the various schemes of the government.

Regarding the policy followed for the supply of slates, books, kerosene, lamps and so on, in the first year everything was given free of cost. But then the Social Service Society realized that this was not a good policy. It was felt that the

learners must also contribute towards the cost of these materials. So in the second year the policy was revised. The learner participants were required to contribute towards the cost of slates and kerosene and the Society provided the lanterns or lamps. From the third year onwards, a precondition for starting an education centre was stipulated. The learners had to contribute towards the entire cost of materials including the primer. However, the Society decided to pay towards half the cost of a petromax if the adults paid the other half.

This chapter is devoted to the description of the guidelines that have been laid down by the Andhra Pradesh Social Service Society for setting up adult education centres, and for the recruitment of learners and instructors. As the guidelines for each aspect are described an attempt has also been made to ascertain the extent to which these have been implemented and fulfilled. By and large, the discussion in this chapter is information oriented and not evaluative in nature. No effort has been made to either measure in a definitive manner the variations from the 'norms' of the guidelines, or to find out in a more systematic critical manner the reasons for nonfulfilment or only partial fulfillment of the 'norms'. The findings presented in the chapter have to be treated as a backdrop to understand the organisation and operation of the adult education programme.

The data for this chapter have been obtained from differrent sources. Secondary data have been culled out from the large number of records and reports of the adult education programme, including records of the centres, and of communications between the central office and the field offices. The references to adult education centres in such cases would be to all the 193 centres which were in operation in January 1982, when this project was initiated.

Primary data have been obtained from interviews with instructors and learners in a sample of adult education centre villages which were selected for the evaluation project.

1. SELECTING THE VILLAGES

1.1 Procedures for Selection of Villages

Initially each parish priest who was interested in the adult education project recommended to the Central Office a village under his jurisdiction. Thus there was no hard and fast rule for the selection of the adult education centre village. It was a 'personal' approach and everything depended on the parish priest and his interest in recommending one village rather than another. If he was transferred or the catechist was overworked, the village centre failed and had to be closed.

In view of the wide variations in the criteria that different parish priests

adopted in recommending villages, a procedure was evolved to ensure uniformity and some stability in the selection of villages and instructors. Under the new guidelines the villagers concerned had to intimate to the diocesan director or supervisor their need for and desire to establish an adult education centre in their village. The inspiration to ask for a centre may come from any source including their observation of the working of a successful centre in a nearby village.

On the basis of the request, a preparatory camp, as already described in Chapter Three, is conducted and the process of setting up an adult education centre is set in motion.

In the initial years of 1978-79 adult education centres were allotted on an arbitrary basis. Each demand for a centre was approved. For neither the diocesan cell nor the central office of the society had laid down any norms in this regard. Subsequently, the request was 'evaluated' by the supervisor on the basis of recommendations of a committee of villagers. Yet the number of adult education centres has fluctuated from time to time and year to year in the different dioceses according to the response of the people and the motivation generated by the supervisors, diocesan directors, and committee members.

At present the policy is that no diocese will have more than 30 centres and all these have to be located in a compact area to facilitate supervision as each supervisor is in charge of 15 centres. Further the centres will be sanctioned only and subject to their following proper procedures like the preparation of the people, proper selection of the instructor by the people and his training, purchase of the primer and slates by the adults and contribution towards petromax light.

Despite the care with which the adult education centres are started in recent years some of them do close for various reasons, like majority of the learners turn out be underaged; instructor is not capable of running the centre, failure to take up small projects as part of the 'learning process' and poor attendance. There are other reasons like instructor leaving the village or dying and a good substitute cannot be found, the education not running on lines laid down by Society, opposition from local people, drought and other calamities, and supervisor thinks it will not work.

The final decision on the closure of the adult education centre is taken by the supervisor through the diocesan director and parish priest in consultation with and the approval of the Executive Director, of the Society. However, some efforts are made to prevent the closure of the centre. The steps taken usually include the conducting of a motivation camp, arranging meeting of committee members and village leaders etc.

Even after the centre closes, in some villages the learners and community leaders have been known to make representations to the parish priest. Consideration is given to such requests, on the condition that the village would now have good

attendance, pay the salary of the instructor, or it will not be paid by the Society for three months, and lastly a satisfactory report on the working of the centre from the supervisor. But not many centres that have closed have reopened.

The diocesan wise distribution of adult education centres over the last years is given below.

Table 4.1   Number of Centres May 1979 to May 1982

Diocese	1979		1980		1981		1982	
	S	A	S*	A*	S	A	S	A
Cuddapah	30	30	30	24	30	29	30	17
Eluru	30	30	30	26	45	29	30	26
Guntur	60	60	45	54	45	26	30	25
Khammam	30	29	30	24	30	22	30	28
Nalgonda	30	29	30	26	30	25	30	28
Kurnool	—	—	—	—	—	—	15	13
Vijayawada	30	27	30	27	30	21	30	25
Visakhapatnam	—	—	—	—	—	—	—	—
Warangal	30	30	30	29	30	22	30	16
Divisema	60	60	—	—	—	—	—	—
Sangareddy	—	—	—	—	—	—	—	—
Nellore	—	—	—	—	—	—	15	13

*S=Sanctioned;   A=Actual

1.2   Characteristics of Education Centre Villages

The socio-economic and other characteristics of the 48 sample villages selected for the study would give a fairly good idea of the type of villages in which the adult education centres were set-up.

1.2.1   Size

The vast majority of adult education centres were located in small or medium sized villages. Nearly one fourth (22 per cent), were in very small villages having a population of less than 500 persons. At the other extremity only eight per cent of the centres were set up in villages with a population exceeding 10000. The population size of the remaining villages in which centres were located was as follows: 16 per cent in villages with population of 500 to 1000; 24 per cent in villages with a population of 1000 to 2000, and 27 per cent in villages with population of 2001 to 5000. More generally then, the adult education programme of the Andhra Pradesh Social Service Society is not only a programme implemented in rural Andhra Pradesh but more so a programme located in small villages of the State.

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1.2.2   Caste Composition

As the scheduled castes and tribes are the most disadvantaged groups of society, it is necessary that the adult education programme be geared to this group. An analysis of the relevant data reveals that about 70 per cent of the education centres were located in villages where the combined percentage of the scheduled castes and tribes was between one and 25 per cent of the village population. Only 11 per cent of the centres were located in villages exclusively populated by the scheduled castes and tribes. In between these two extremities were 16 per cent villages with a 26 to 50 per cent of the population belonging to scheduled castes, and tribes, three per cent villages with the scheduled castes and tribes accounting for 51 to 75 per cent of the population.

Before one can conclude from the above data that the programme caters to the non scheduled castes and tribes, it would be useful to wait and observe the trend of data in so far as the characteristics of the participant learners of the adult education programme and centres in these very villages.

1.2.3   Landholding Pattern

The majority of the centres were located in villages in which the majority of the population had two or less acres of land. Among these villages were 19 per cent in which not a single household owned more than two acres of land. The remaining 30 per cent of the centre villages could be termed as relatively prosperous villages because 25 per cent of these had a majority of households owning more than two acres of land each.

1.2.4   Exposure to Modernization

Examining the basic educational, medical and other facilities available in the villages, we notice from Table 4.2 that the vast majority of villages (90 per cent) had at least a primary school. However, one third of the villages (34 per cent) had no medical facilities. Fifteen per cent of the villages were so situated that there was not even a motorable road passing to, through or near the village. About one third (32 per cent) of the villages had no post or telegraph office. Sixteen per cent of the villages were not yet electrified. As many as 81 per cent of the villages had no government agency. More than half the number of villages (54 per cent) were located more than 10 kilometres from the nearest town. There was no market facility in more than three-fourths of the villages (78 per cent).

All these facilities were combined to form an exposure to modernisation scale. The villages were ranked on a three point scale of exposure to modernization. Nearly one third (32 per cent) of the centres were in villages which had an exposure score of less than 25 percentage points on this scale (Table 4.2). Only eight per cent were located in villages which had a high exposure to modernization.

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Table 4.2 Village Exposure to Modernization. (%s)

Facilities	Percentage (N: 48)
Education	
No school	6
Primary school	52
Upper primary	18
High school	21
College	4
Medical	
None	36
Mobile dispensary	8
Clinic/Dispensary	29
Primary health centre	13
Hospital	13
Transport	
None	16
Motorable road without bus service	1
Bus	67
Train	6
Post and telegraph	
None	34
Post office only	50
Post and telegraph office	16
Electricity	
No electricity at all	17
Only in public places	15
Only in private places	2
Public and private	66
Government agencies	
None	90
Yes	10
Distance from nearest town	
More than 10 kms	54
Between 5 to 10 kms	31
Less than 5 kms	10
Town/city itself	4

Market	
None	82
Weekly market	4
Daily market	14

Exposure Score

Very low (0–25%)	32
Low (26–50%)	42
Moderate (51–74%)	18
High (75%)	8

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2. LEARNER PARTICIPANTS

2.1 Criteria for Participation

In theory, all illiterates could be the target group for the adult education programme. But given the fact that the programme vision focuses on the oppressed, it has confined its programme to the marginalized rural adult illiterate population of Andhra Pradesh. Invariably, but not exclusively, this marginalized population consists of persons above 15 years of age, who are marginal farmers and landless labourers and largely belong to the scheduled castes or tribes and to the economically and socially backward group.

2.2 Procedure for Enrolment

Having identified the potential active participants for the programme, the next step is to encourage them to join it. This the organizers do by first arranging a preparatory camp in a number of villages.

During the preparatory camp all those who have completed 15 years of age and living in one convenient locality which is accessible to an education centre are encouraged to enrol their name as learner participants.

In addition to the initiative that some adults may take to join the adult education centre or programme, it is common experience that the organisers have to take further steps to encourage more persons to come forward and take part in the programme. When the 37 active instructors were interviewed regarding their experience in this matter, two fifths of them said that they had to make house to house visits to recruit or enrol more members. Another one fourth said that they made public announcements in the village. Some 16 per cent sought the help of the village elders and another three per cent depended on other villagers to advise potential participants to join the programme. In fact, only 11 per cent reported

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that all their learners had taken the initiatve on their own to join the programme and the centre.

2.3 Problems in Enrolling Members

Given that many different efforts had to be made to enrol learners for the programme, the question is: what are the problems that the organisers face in this regard? More than half of the 37 instructors (i.e. 57 per cent) reported that they had no problem as such in enrolling the requisite number of learners. The others mentioned two major problems: scepticism and apathy of the villagers, or discouragement from certain sections of the village population.

2.4 Non-Learners

A related question here is why did not quite a few adults join the programme? We asked the people from sample villages where the education centres were located, as to the reasons why they did not join the centre.

The major reasons why the people from some villages did not join the centre were that they were already literate and did not need an adult education programme. (Table 4.3) Thirty-six per cent of the Scheduled and 20 per cent of non-Scheduled caste reported that they did not have the time or that after their work they were so tired that they didn't have strength to join the centre. Family problems and health reasons were other important reasons.

Table 4.3 Reasons Persons in A E C Villages Not Joining Programme(%s)

Reason	Percentages	
	Sch. Caste	Non. Sc.
Already literate	16	31
Health reasons/old/retired	10	8
Lack of time/tired after work/not possible due to work	36	28
Leaving the village/new to this place	5	5
Family problem/to look after children	12	5
Don't know what they teach/instructor said only for young people	2	0
Not interested/Don't need it	4	7
We are high caste and school is in Harijanwada	0	3
Due to economic problems	1	2
Husband did not permit	1	0
House far from Centre	2	1
Felt ashamed to study with children	3	2
By the time thought of joining, the centre closed	2	–
Did not know	1	3
Son attending so did not go	2	–
Nobody going from their street	1	0
Total (100%)	184	156

2.4.1   Intention to Join Education Centre

Those in the centre village as well as the neighbouring village were asked whether they intended to join the centre. A vast majority of those in the neighbouring village reported that they would join such a centre if it was started in their village—with Scheduled Castes reporting a higher percentage than non-Scheduled Castes. Comparatively only a small percentage of persons of the same village indicated that they would join the centre. One possible reason for a higher percentage of persons from the centre village not interested in joining is that those who were interested had already joined the centre. Those who did not were working persons and those not interested. There is a greater demand for a centre in the neighbouring villages. Among them, persons belonging to Scheduled Caste indicated a greater interest in joining the centre (84 per cent) compared to only 49 per cent of non-Scheduled Castes

Table 4.4 Non-learners, Intention to Join Education Centre (%s)

Intention to Join	VCGS		NCGS	
	SC	NSC	SC	NSC
No, no need, don't want	7	13	10	37
No, already literate	4	6	1	5
No, retired/not possible/people will laugh/not interested	8	8	3	0
No, not possible because of work	27	18	2	1
Yes, but not possible because of children at home	5	0	-	0
Yes, but not possible (reason not specified)	–	2	-	–
Yes, have to ask permission	3	–	–	–
Yes, no specific reasons	1	–	83	49
Yes, if Centre is nearer home	1	2	–	–
Yes, to get out of poverty	1	1	–	–
Yes, to learn, acquire knowledge	35	32	1	0
Total (100%)	184	156	114	77

2.5   Characteristics of Learners

We have already presented in Chapter Two the salient characteristics of the learners. It would suffice then to refer here to only those items of information which directly refer to the criteria of membership laid down by the Society. Before this is done it would be useful to present the following information: the total

number of learners on the rolls in January 1982 was 7267 in the 193 adult education Centres, giving an average membership of 37.7 learners per centre.

Age : Given that the most productive learning period for adults is 15 to 35 years of age, the Society has confined its programme to those in this age group. Statistics reveal that 97 per cent of the learners were above 15 years of age, including two per cent who were over 45 years of age. Hence the first eligibility condition has been fulfilled to a very great extent.

Literacy : As regards the second criterion of literacy, 86 per cent of the learners could not read or write. Four per cent could only read, and another 10 per cent could read and write. Hence there has been a 90 per cent fulfillment of the criterion.

Sex: The third criterion is the concentration on the underprivileged. Sexwise then, only 22 per cent of the learners were females. This should not be disconcerting in view of the fact that the Society has another programme precisely geared to women's development. Incidentally, it is seen that on the whole the women were older than the men learners, and a higher percentage of women belonged to nonscheduled castes and tribes. They also tended to have a higher exposure to modernisation. There was no statistically significant difference in the religious distribution.

Caste: The Social Service Society has consistently reiterated the need to give priority to scheduled castes and scheduled tribes. Out of the 7267 learners in the 193 centres 78 per cent were from the scheduled castes and tribes. It may be mentioned that in the state of Andhra Pradesh the total representation of these groups in the total population is only 17 percent. Thus the APSSS has largely concentrated its efforts with these groups.

3. INSTRUCTORS

It will be recalled that instructors have to be selected by the learners and the villagers, subject to the condition that they would not be teachers, would be from the same locality, and would have keen interest in developmental work. The Instructors were asked as to who they thought selected them. Eighty four per cent of the 37 instructors said that to their knowledge their name was recommended by the learners or others from the village. In eight per cent of the cases the organisers approached them. In five per cent of cases the instructors-designate themselves approached the organisers volunteering to be instructors.

The instructors were then asked what they felt were the considerations that led to their selection. More than half of them (54%) felt they may have been selected because they were experienced, competent to run the education centre, and had the capacity to organise the people. Nearly one third (32%) felt they might have been selected because there was no one else to do the job. A small eight per cent attributed their selection to their interest in development work. Finally, one each said it could be because he was personally known to the organisers or because he was a school teacher.

Apart from their perception of the reason for which they had been selected as instructors, they were asked the reason for their accepting the assignment.

The vast majority of instructors (89 per cent) said that they wanted to participate in the development of the area or help the disadvantaged groups or educate their own people and help to organize them. Only one person reported that he became an instructor because he was unemployed; the remaining eight per cent reported that they accepted the job to supplement their income and or to earn their livelihood.

Incidentally, it was reported by the instructors in response to another question that a third of them (31 per cent) had no prior teaching experience, 43 per cent had one year's experience, 28 per cent had two years' experience and the remaining five per cent had three years' experience. All of these or nearly all were accumulated as instructors.

4.   Locating the Education Centre

The next step in the setting up the centre is finding a suitable place for conducting the classes. The place must be accessible to all and conducive for teaching. This requires that there be some minimum space for the accommodation of 30 learners and some lighting and sitting arrangements. Let us look at all these arrangements in greater detail. The physical details about the 193 education centres which were on the rolls in January 1982 are given below.

4.1   Places Classes Held

More than half of the 193 centres (52 per cent) were located in temples or churches. Eleven per cent were held in schools, and another eleven per cent in the instructor's house. Six per cent of the centres were conducted in the open space as no other place was available. The remaining centres were in the learners house (One per cent), local leader's house (two per cent) or verandah of any benefactor's house (two per cent). Information about 15 per cent was not available.

4.2   Physical Facilities

Nearly one fourth of the education centres (24 per cent) had less than 150 square feet which is clearly inadequate for accommodating 30 persons at a time. Thirty-nine per cent of the centres had more than 300 square feet which is adequate for accommodating 30 or more persons in the class. Twenty two per cent had 150 to 300 square feet.

Sixty-one percent of the instructors reported that they used kerosene lamps for their classes. We find the use of these lamps very inadequate for the class as there is hardly any light for the majority of learners to see what they are reading. It may be mentioned that the lighting arrangements pose no problem when there is a discussion. But when there is some reading or writing to be done, the lighting

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arrangements become important. Thirty five per cent had electricity, three per cent used petromax.

Ninety per cent of the instructors reported that the learners sat on the cement or cowdung floor or on the ground. Benches were available in only five percent of the centres. Six percent had provided durries or mats.

5.   Teaching - Learning Material

A blackboard and a text book are generally considered to be the minimum teaching-learning material that any adult education centre must have, and on time. However only 31 per cent of the centres had a blackboard on time. As many as 22 per cent of the centres reported that they do not have a blackboard. On the other hand nearly all centres reported that they had textbooks, though a vast majority of them said they received the textbooks late. Six per cent of the centres said they had not received any textbooks. This is surprising. As far as other teaching-learning material like the charts and posters is concerned, only a few centres reported having them.

Table 4.5 Teaching-Learning Materials Available at AECs (%s)

Teaching-Learning materials	Received		Not yet received	N.R	Total (100%)
	on time	late (3)mon.			
Blackboard	31	39	22	8	193
Textbook	24	67	6	3	193
Charts	5	12	64	18	193
Posters	2	1	87	10	193
Flashcards	—	2	89	9	193
Supplementary text books	22	51	21	6	193

Teaching-learning materials/score	percentage
Few/poor (0-25%)	74
Some/Moderate (26-75%)	25
Most/High (76+)	1
Total (100%)	193

If we consider the availability of teaching-learning material along with the time of receipt of the materials, we notice from Table 4.5 that 74 percent of the centres had a low score.

FUNCTIONING AND OUTCOMES OF ADULT EDUCATION CENTRES

In this chapter we shall present the data regarding the working of the adult education centres which were in operation in January 1982 and select out comes of the education work.

1. FUNCTIONING OF ADULT EDUCATION CENTRES

1.1 Duration of the Centres

The adult education centres were started with the aim of raising the level of consciousness of the people. The Andhra Pradesh Social Service Society authorities felt that no time limit could be specified as to how long it would take for an average adult education centre to 'mature' and its villagers able to take over their own development and move towards self-reliance and liberation. Unlike the national adult education programme which has specified the duration of an adult education centre to be ten moths, the Social Service Society allowed their adult education centres to function as long as it would be necessary for each centre to 'mature'. However, centres which were stagnating or deteriorating in their operation were closed. In fact though 193 adult education centres were operating in January 1982, by April, when the first indicators of the working of the centres were made available to the authorities, as many as 14 centres were deemed to be 'unproductive' and closed. However the information presented in this chapter refers to all the 193 cenres.

According to records on Janurary 1982, there were, 193 centers on the rolls of the Social Service Society. Of these, as many as 40 per cent (including two per cent which closed down later), had been in operation for up to nine months. Another 23 per cent (including three per cent which closed later), were working for 10 to 18 months. Another 16 per cent centres (including two per cent closed later had been in operation for 19 to 27 months. Finally, the remaining 21 per cent centres (including one per cent closed) had been functioning for 28 months or more, and upto 38 months. As will be seen later the duration *per se* is no indication of the extent of growth, development and 'maturity' of an adult education centre. A number of other factors have also be taken into account.

1.2 Timings of Education Centres

As the vast majority of the learner participants were engaged in some full

time work, the only time that they got to participate was in the evenings as soon as they returned from their work, or after they had completed their family chores including dinner and cleaning up for the day.

About 13 per cent of the Centre conducted their lessons from between 6 p.m. and 7 p.m. The majority of 63 per cent started some time between 7 p.m and 8 p.m. and the remaining 24 per cent started after 8 p.m.

The vast majority (90 per cent) of the centres were held for a period of more than 60 minutes daily. These included 76 per cent which held their sessions for more than 90 minutes.

1.3 Topics taught

Information on the topics taught at the centres was collected only from the instructor of the sample centres. Thus, the data pertain to only 37 of the active centres.

1.3.1 Functionality

The four major areas of functionality that were explored here are: economic facilities, health facilities, communication and miscellaneous. The instructors were asked to report on the number of topics that were taught under each of these four major headings and the problems if any that they faced in teaching them. Their responses to the first question are given in Table 5.1 .

Table 5.1 Number of topics taught in Functionality (%s)

No. of topics taught	Area of cooperatives and banks	Area of health	Facilities at post and telegraph offices	Other facilities like ration cards.
None	3	3	16	0
One	3	3	27	14
Two	8	11	30	11
Three	14	14	22	19
Four	14	32	5	16
Five	14	35	–	27
Six	32	3	–	11
Seven	14	–	–	3
Total (100%)	37	37	37	37

In response to the question on the problems that they faced in teaching the topics, a very high 87 per cent reported that they faced no difficulty. Three per cent each mentioned the following problems: inadequate knowledge of the subject, people sceptical about doing anything concrete, learners said that bribes had to be given to make use of the facilities, going round office to get work done and that doctors were not available when needed.

1.3.2 Legislation, Social Service and Politics

The instructors were next asked about the legislation they taught like dowry, untouchability, minimum age for marriage, minimum wages, and land reforms social evils like superstition, witchcraft, alcoholism, casteism and communalism, gambling and wasteful expenditure, and the political system like local self government, elections, constitutional rights and minimum age for voting. Their responses to the number of topics they taught with respect to each of these aspects are given in Table 5.2.

Table 5.2 Adult Education Centres by Number of Topics Taught .

No. of topics taught	(Legislation)	Social Evils	Politics
None	8	0	8
One	8	3	8
Two	32	3	30
Three	24	14	0
Four	11	11	32
Five	14	70	0
Six	3	0	0
Total (100%)	37	37	37

In response to the question as to whether they faced any problems in handling these topics, a very high 81 per cent reported no difficulty. Five per cent said that the learners questioned the authority of the instructor, or were hesitant to change in the light of better information. Another three per cent reported that the learners felt others would be offended by this information, there was resistance to change, or the instructor had inadequate knowledge of the subjects.

1.4 Skills Taught

The instructors were asked if any skills were taught to the participants in their centre. The majority of 62 per cent said that no skills were taught. Another eight per cent said knitting, sewing and embroidery were taught. Eight per cent

centres taught new agricultural methods, five per cent taught basket weaving, mat making, weaving or fishing with nets, three per cent taught cobbler work, and the remaining reported miscellaneous skills training.

1.5. Observation visits

The majority of 68 per cent centres arranged for their learners to be taken to different places on study tours. The other centres did not have this in their training programme.

1.6. Guest speakers

The adult education centre has a provision for the learners to be occasionally addressed by guest speakers, like officials and leaders. A sizeable 30 per cent of the centres had no guest speakers, and an equally sizeable 38 per cent had four or more speakers address them on various issues. In between were 19 per cent centres which had been addressed by one speaker, 17 per cent by two speakers each, and 5 per cent centres had lectures by three speakers.

1.7. Visits by Supervisors

The efficiency of the working of adult education centres depends not only on the teaching learning process that takes place among the participants but also on the degree of support the centres get from the official world. The first of these is the supervisor. According to instructors no supervisor visited them every week, though five percent of the instuctors felt that weekly visits were necessary. Again, 84 percent said that supervisors must visit their centres at least once every fortnight. Yet only 30 percent said that the supervisors do visit them every fortnight. The remaining 11 percent instructors felt that the supervisors must come at least once a month. And in fact according to 67 per cent they did come only once a month. A small three percent said the supervisor came just once in two months.

The supervisors should not only visit the centres but also supervise them. According to one instructor his supervisor did not talk to the learners. Just over half of them (51 percent) said the supervisors did talk to learners. Eleven percent added that the supervisors motivated the learners to do better. A further 30 percent went further and said the supervisors spoke to each learner, found out their problems, ascertained the village situation and tried to help out with solutions. Finally two percent said the supervisor did come but if he did it more often he could be of great help to the education centre.

The instructor can gain most when the relationship between him and his supervisor is good and productive. They were asked about this aspect. One instructor said his supervisor was always critical of the working of the centre. Ten percent reported that their supervisor was indifferent or kept his distance and did not say anything to the instructor. The supervisor was found supportive by 66

per cent, the remaining 19 per cent felt the supervisor was happy with the working of the centre and gave good suggestions.

1.8 Local Leaders' Support

Keeping in view that a programme of this nature needs the support not only of the authorities but also of the local leadership the instructors were asked to comment on the support that they received from local leaders. A majority of 54 per cent said they did receive support as far as was possible for local leaders. Five per cent added that the leaders spoke of unity or helped out when requested. Another 15 per cent said the leaders never refused to listen to instructors, and only five per cent said local leaders opposed them. A sizeable 19 per cent of the instructors frankly said they just did not know how the leaders reacted to them.

2. SELECT OUTCOMES

2.1 Towards Active Participation

Movement away from the magical through the naive, critical consciousness level and into the state of liberation presupposes that individuals, in the process of change will convert their democratic inexperience into active participation in the the life of the community. In the rural context this participation would primarily be involvement in the democratic processes which overtly express aspirations for justice and peace. These may even include morchas and taking part in elections. In this evaluation study, we have attempted to find out if the respondents had been involved in any democratic processes and in social organizations. In the democratic processes, twelve per cent of the sample of 458 learners had participated in morchas. Of these, four per cent participated even before they joined the centre. The, participation increased after joining the centres. Also, seven per cent were active members of a social organization.

Again, 23 per cent had actively attended political meetings but of these only five per cent had attended such meetings before they joined the centres. Moreover 17 per cent had been involved in canvassing for candidates.

Their social awareness is seen in these figures: 80 per cent had voted, 13 per cent were members of the Centre Committee; two per cent were members of the caste panchayat and one per cent of the village panchayat or panchayat samithi.

It is also a creditable achievement for the Social Service Society that persons from the adult education programme not only voted and canvassed at the time of elections to public offices, but also stood for elections to public offices, and even won seats at the three tiers of the panchayati raj system. Details in support of this observation for the 193 adult education centres are given below.

Out of eight persons who contested for the post of president, only

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one lost and the remaining seven were elected. As many as eight of nine members who contested the post of vice-president, were elected and only one lost the elections. Finally out of the 50 candidates from the adult education centres who contested the elections for ther post of ward member, an overwhelming 80 per cent of them were successful and only 10 per cent failed to get elected.

It has been reported that education centre members have actively dialogued with other candidates and elected them as members at various levels of local self government.

On the socio-cultural plane, the education centres have been actively involved in conducting social functions and cultural programmes especially on certain public holidays. like Independence and Republic Day. The centres also celebrate the Andhra Pradesh Social Service Society Day. Besides these cultural functions the centres organised mahila mandals and other active items.

All this supports the claim of the Social Service Society that it is moving in the direction of converting democratic inexperience of the members into active participation in the life of the community.

2.2 Self Reliance

Another major aim of the Social Service Society has been to help the adult education programme villages to move out of a culture of dependence and into self reliance. Generally speaking, self reliance would include economic as well as socio-political aspects.

In its simplest form self reliance would be for the learners to provide their own kerosene and lamps, text-books and slates for the education programme. Most of the centres have done this. But self reliance goes beyond this. A movement towards self reliance would mean that the centres take on major action programmes which would help them move away from bondage: economic, social and psychological. At this point it would be useful to first consider the policy orientation of the Social Service Society on this aspect.

2.2.1 Self Reliance Policy

The three elements of the adult education programme are: awareness building, literacy and numeracy and skills development and action programmes. Bring ing about awareness and literacy and then leaving these people to fend for themselves is not only not useful to these people but it would be a disservice to them.

Another aspect that has to be introduced to make the programme worth while is the economic development programme. It is here that the crux of the problem lies. It is not enough to make the people aware of their problems but something has to be done about it. The question that arises is: who will do it? The

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answer has to be the people themselves will have to do it.

According to the policy of the Social Service Society, it does not intend to enter into the stage of having to handle developmental economic projects. It should and does remain only as a training and coordinating agency. But the Social Service Society considers it its duty to promote good community projects where cooperation between people in a particular community is ensured before the project is planned. The questions then are: who will handle the project? Where will the money come from'? and so on. More important will it not disturb the existing structure both at the local and the national level as it did in some cases at the very start of the Social Service Society? Will the existing structures be prepared to allow the people at the grassroot level to handle projects, and fix their own priorities and policies? For those who believe in people's development and growth the answers should be in the affirmative. The funding agencies and existing structures at the local and national level will have to change their policies on development for it is imperative to make the people shape their own destiny. This is in effect, the high ambition of Social Service Society and the challenge before it.

Keeping in view the policy statement above, the Authorities discussed its implication at various evaluation sessions, and, finally, during the planning session of the members of the various diocesan cells held at Secunderabad from May 14 to 16, 1980. On the basis of the discussions and consultations the Planning Committee decided that in order to ensure peoples participation the following 12 point directive must be adhered to when any action programme in proposed by the education centre:

(a) There are no sample or priority schemes.

(b) Schemes should be based on a problem of a group or of the village.

(c) The problem and occasion which has surfaced it should be indicated.

(d) The number of days the problem was discussed must be given.

(e) The different solutions selected, or found best in the given situation of the village should be spelt out .

(f) The reasons why the proposed solution selected, or found best in the given situation of the village must be given.

(g) The structures the people proposed to execute the scheme must be clarified.

(h) The solution for the problem should be discussed and tested.

(i) The durability of the solution needs to be established.

(j) Schemes should be forwarded after discussion with the diocesan cell members or if not possible at least after discussion with the diocesan director.

(k) Schemes could be group centred or community centred (whole village).

(l) If they are group centred, the group must specify the procedures and restrictions imposed by themselves to realise the purpose of the scheme.

The policy statement of the Social Service Society further points out that achieving self-reliance is one of the aims of adult education. Yet, as the situation stands today it is not easy to achieve. But attempts should be made. From the very beginning the Social Service Society has been trying to inculcate in the minds of the people the need for working towards self-reliance. With this in view it asked the people to contribute something to meet the small expenses of kerosene and slates. In many centres people were willingly giving. In some cases it was not possible because people heard that the Government was giving everything free.

In order to work towards self-reliance the Social Service Society again made a bold attempt asking the people to celebrate one day as Andhra Pradesh Social Service Society and Adult Education Day and collect some amount either in cash or in kind. The purpose also was to make the other people in the villages aware that there is an adult education programme going on in their villages. House to house visits, taking up processions in which slogans emphasising the need for education were used. Public meetings, entertainments, cleaning of villages and collection of donations filled the day. More than Rs. 4,000 were collected from various centres. It should be noted here that it is not the amount collected that mattered but, what is more important, is the paving of the way to a new mentality, a new attitude, which, if properly nurtured, can lead one day to self-reliance of which we dream today.

2.2.2 Funds from Andhra Pradesh Social Service Society

The supervisor and the central staff of the Social Service Society do not initiate any activity. They can be considered specatators who may as and when requested by the education centres provide information, recommend and occasionally provide financial assistance. But the bulk of the work of initiating ideas for action projects, conducting prolonged discussions among themselves, deciding how to go about tackling the problem and what action would be most appropriate are decided by the learners themselves. If they feel the need they may approach the Social Service Society for such information as would be needed to arrive at decisions. They may then also ask the Social Service Society authorities for advice on alternate strategies. If even after identifying the sources for funds, they feel the need for an interim loan or security they could approach the Social Service Society, when the learners come to the stage of discussing the problems and finally start solving their problems. The Andhra Pradesh Social Service Society gives willingly and spontaneously. The nature of help however, changes overtime as the adult education centre grows in strength. Financily upto Rs 52000/- may be placed in the bank as collateral security for loans taken by the learners. The only condition is that they should fulfill the 12 points guidelines set up by Andhra Pradesh Social Service Society for action programmes. The amount will be placed in the bank only as and when it is found necessary and possibly without the knowledge of the learners. The amount will be withdrawn from the bank as soon as the learners repay the loan. The economic projects include sheep rearing, goat rearing, buffaloe rearing, drinking water wells, band sets, silt removing crane etc. Given the above policy perspective of the Andhra Pradesh Social Serviec Society let us now review

the situation with respect to action programmes of the different centres.

3. Procedure for Initiating Action Programmes

Adult Education centre participants' decision to act on a problem would arise when (a) some members have a felt need (for example, drinking water) or (b) a difficulty is faced by one of the members or a group of members (for example, release from bonded labour) or (c) they realise, as a result of their discussions in the centres, of the implications of the continuance of a problem (lack of education). When they decide to act, they discuss the problem threadbare: the immediate cause for the problem, the consequences if it is not tackled immediately, the parties involved and so on. On basis of these deliberations, they decide to either leave the problem alone or to tackle it and solve it.

If the centre concerned decides to tackle the problem, it further deliberates on the alternate courses of actions available to it. While a final decision is taken on some problems which are simple, on more complex ones a committee of members is appointed to obtain more data from different sources. Having obtained this information, the centre takes a final decision, and the committee is required to undertake preliminary work towards implementing the decision. For example, to find out the source and cost cf materials and equipment, source of funds, the amount available and the conditions thereof, the availability of grants and soon. Subsequently the centre proceeds to implement the scheme, with each member or a group of members made responsible for one or the other aspect of implementing the action.

Occasionally, and depending on the nature of the programme, the learners may also invite the non-participants to join the action programme. In fact, the adult education programme encourages that, on as many projects as possible, the non-participants, both Scheduled Castes and non-Scheduled Castes, the marginalized and others, should be invited to join the action programme for the betterment of the village as a whole.

As already seen, the Andhra Pradesh Social Service Society also conducts leadership camps usually in the adult education centre villages to mobilise and organize people for village development. Their attention is drawn to village problems. Thus, the aim is to form core or action groups for the entire village so that they can play a dynamic role in all activities that will promote village development.

2.2.4 Action Programmes

What were the various action programmes undertaken by the different centres? Scrutiny of the various records and reports revealed that action programmes were conducted in at least 109 cenrres. More than one programme was undertaken in some of these centres.

The various action programmes can be broadly classified into 3 categories. These are (a) programmes giving some direct economic benefits, b) programmes

assuring a better future and (c) programmes giving a positive self image. The details of each of these categories of programmes are given in Table 5.3

Most of these projects require negotiation between the people and sponsors, donors and or government officials. Quite a few required the people to make their contributions in the first instance. A lot of paperwork as well as leg-work was also involved. In the next few pages we give detailed descriptions of 11 economic projects including the background to the programme, the financial pattern adopted, the problem that led to the project and the action. These are followed by 16 short illustrations of action programme pertaining to other action programmes.

Table 5.3: Nature and Number of Action Programmes Undertaken (as of December 1983)*

Type of programmes	No. of programmes
A. **Programmes giving economic benefits (167)**	
1. Savings Scheme (Total savings : Rs. 113432)	54
2. Animal rearing : a) Buffalo	8
b) Goats	5
c) Sheep	5
3. Dairy unit	1
4. Fish culture	3
5. Getting sewing machine	3
6. Getting land from Government for cultivation	2
7. Getting land from Government and patta for it	2
8. Obtaining loan for agricultural purposes	4
9. Brick making	1
10. Silt removal crane	2
11. Water tank built for animals	3
12. Construction, repair, maintaining of water wells, bore wells	44
13. Kitchen gardens	30
B. **Programmes assuring a better future**	
1. Cleaning, repairing & constructing roads	34
2. Obtaining electricity	12
3. Obtaining house sites	7
4. Starting school/balwadi	5
5. Forming a Mahila Mandal	4
6. Tree planting	4
7. Donated petromax to AEC	4
8. Built shed for AEC	3
9. Health programmes organized	3
10. Obtained ration cards	3
11. Obtained loans for cycles	2
12. Organized support in police/court case	2
13. Built home for instructor	1
C. **Programmes giving a positive self-image**	
1. AEC members standing for elections	57
2. Stopping drinking habits	2
3. Preventing liquor being sold in the village	2
4. Participants meeting expenses of locally organized programmes	4
5. Children going to school	5
6. Preparing toilet/bathing place for women	5
7. Getting Sunday as a holiday	1
8. Cleanliness (home and environment)	11
9. Got youth to organize dramas	3

*109 centres reported having undertaken the above action programmes.

2.2.4.1. House Construction Project

Lingapalem, Chinthalapudi Taluk of West Godavari District, Andhra Pradesh is a village in Dharmajigudem parish of Eluru diocese. Two Adult Education Centres (one for men with 32 participants and the other for ladies with 30 participants) were started here in September 1980. Housing has been a very big problem for many of the families in Lingapalem. But under the Government Housing Scheme, many Harijans were allotted house sites in different parts of the state. Lingapalem people also were given house sites measuring 400 sq. yards each. Thus 45 of the centre's adults also got house sites with all the relevant documents.

The financial pattern of the Housing Scheme provided for a:

Government subsidy of	Rs. 2000/-;
beneficiary's contribution of	Rs. 250/-; and a
loan component of	Rs. 1750/-
TOTAL:	Rs. 4000/-

All 45 beneficiaries remitted their share of Rs. 250/- each to the Treasury of the Block Development Officer of Chinthalapudi who made the recommendation and they got the sanction of the Government subsidy of Rs.2000/- per house. The total cost of the project was Rs.1,80,000/-

Normally the houses under the Government Housing Scheme are constructed by Government approved private contractors. But houses built by those contractors are usually neither sturdy nor suitable for human dwelling. The adults discussed this problem for over three months and ultimately decided to take up the house construction by themselves under the Labour Contract Societies Act, as the process would be made easy and hence a committee of six members was formed and got themselves registered as a Labour Contract Society. The committee members were then responsible for the completion of the houses.

There was another problem to be solved i.e. the Government would release the money only in instalments as the construction of the houses progressed. Besides, the Block Development Officer was forcing them to start the work immediately. But they needed some initial capital to start the work. They could not approach any bank for a loan as none of them had any land or fixed asset to pledge to the bank as a guarantee. So, after much consideration they decided to ask the Andhra Pradesh Social Service Society for a temporary loan of Rs.5000/- which would be paid back in full once the instalments of payment from the Government came. They approached the Society through their Diocesan Director on 4th December 1982 for a loan of Rs.5000/ This amount was sanctioned from the micro fund placed at the disposal of the dioceses for Action Programmes and the construction of the houses got started. They had also approached Bishop John of Eluru, in whose diocese Lingapalem is situated, for additional financial help for constructing houses with better accomodation.

2.2.4.2 Silt Removing Crane

Elukurthy, a village in Dharmasagar parish of Warangal Diocese in Ghanpur Taluk of Warangal district is situated about 8 km from Kazipet Railway Station. There are 28 adults in this centre which was started in February 1980. Most of the learners are agricultural labourers with no land of their own.

The participants started a savings scheme which steadily grew upto Rs.1400/-. They wanted to invest this amount in some economic development project which would give them a regular income. At this stage, a Leadership Camp was held in the, village on 17th and 18th December 1982 in which many proposals like Sheep Rearing Dairy Farming, Poultry Farming were made to invest the money. But none of these was feasible. Then they struck on the idea of a "SILT REMOVING CRANE". Many among the participants were familiar with the use of this crane. There are a number of wells in their village as well as the neighbouring villages which need deepening due to draught. They discussed at length the pros and cons of this project and ultimately found it a useful and good investment to deepen wells with the help of the crane and unanimously agreed to take up this project. They formed an executive Committee of six members with the instructor as the President. The other five members were to be in-charge of various aspects of the project like operation of the Crane, banking, getting work orders, collection of payments etc. Each of the participants was responsible for the successful operation of the project and the benefits were to be equally shared by all.

A factory in Hyderabad, manufacturing the crane, was contacted and quotation obtained. The cost analysis is as follows:

1.	Karshak make heavy duty crane with all its standard accessories including all taxes	Rs. 10,269.00
2.	Kirloskar make 5 H.P. Electric Motor	Rs. 2,200.00
3.	Simens make DOL 5 H.P. Starter	Rs. 470.00
	Total:	Rs. 12,939.00
	People's Investment	Rs. 1,400.00
	Balance amount needed as loan	Rs. 11,539.00

Here it is worth mentioning that a discount of 5% on the crane, 37 1/2% discount on the motor and 15% discount on the starter was obtained for the participants. Hence, the cost is after deduction of the discount obtained.

The Crane Project was very costly and the money saved by the adults was not sufficient. They approached the Manager of a Bank for a loan to buy the crane. Even though the manager evinced great interest in the beginning the loan was not released as he wanted the participants to pledge their lands as security to the bank.

But most of them had no land (they are merely agricultural labourers) and those who had a few acres of land had already taken loan earlier for agricultural purpose and no further loan could be obtained unless they cleared the existing loans. The people were in a fix and time was running out. They approached the Social Service Society for financial help. The Society does not have finance for undertaking such projects, but it stands guarantee for any bank loan the participants take provided the project is feasible and the project is carried out under its supervision.

After making a detailed study of the project, the manager of another Bank, was contacted. The Manager came forward to help the participants with the loan amount needed for the crane on recommendation from the Society which also made a deposit as incentive-cum-collatoral security in the bank for the grant of the loan, (Rs.11,600/-) which would be paid back to the bank in full from the income derived from the crane.

The quotations for the different items of the project (as shown in the cost analysis) was submitted to the Bank on 4th March 1983 and the payments were made through Bank Drafts to the respective companies. The crane was taken delivery from the Factory in Hyderabad by two of the participants on 18th March 1983.

2.2.4.3 Sheep Rearing

Kondalappagudem, one of the outstations of Khamam parish in Warangal diocese is situated about 18 km from Khammam. There are over 500 families of different castes in this village. The Harijans have two sub-castes, the Malas and the Madigas. They live in harmony among themselves. The Social Service Society started an adult education centre with 30 adults in the village in November 1978. The motivation and leadership camps which were conducted in the village helped raise the number of participants to 45.

The participants started a saving scheme. Each adult had to save Rs.4/- per month and the amount deposited in the Bank, in a joint account operated by the participants and the Diocesan Director.

As the savings grew and reached a total of Rs.1500/- the people wanted to invest the amount in some economic development programme. A leadership camp was held for this purpose in the village in May 1981. The adults came to a unanimous decision to start a Sheep Rearing Unit. Kondalappagudem has the natural setting for Sheep rearing because it has nearby hills which provide ample grazing for the sheep. Besides, there are also lot of vacant land which could be used for grazing. Economically the project did not demand very big capital investment. Hence they decided on this project and selected a committee to exeucute the project.

The Committee members approached a Bank for a loan of Rs. 14,000/- through their Diocesan Director. The Bank, after verifying the bonafide of the adults agreed to sanction the loan. A project report was prepared and submitted to the Bank

Manager who scrutinised the project and finding it feasible sanctioned the loan of Rs. 14,000/- needed for the project. Thus the project got started in June 1981.

The Committee members were incharge of the selection and purchase of the sheep as well as the banking operations. The profits were to be shared by all the adult learners of the centre. The participants also decided to employ a full time worker on Rs.150 per month to look after the sheep. Together they completed a shed at their own expense to house the sheep.

The total cost of the Project was Rs.14,000/- (for 41 sheep: 40 females and one male)

They availed of a government subsidy of Rs.2750/- which was immediately deposited in the bank which lessened the burden of their loan.

The sheep grew in number and by selling the male offsprings, they were able to repay the loan by April 1982, i.e. in a period of just ten months. Now they have a fixed asset of 70 sheep.

2.2.4.4 Crop Loans, Bullock Cart and Buffaloes

Encouraged by the Sheep Rearing Project, the participants of the adult education centre at Kondalappagudem decided to go for more economic programmes. They took up a contract work for laying an approach road from Pandilapally to Kondalappagudem (a distrance of 3 K.M.) which gave them a net profit of Rs.350/-. They conducted a lottery for self-supporting the centre by which they raised Rs.250/-. Their saving grew to over Rs.6000/-.

The adults had decided to contribute half of the honorarium of their Instructor for one year. (Rs.600/- per year). As the participants were making steady progress towards self dependency and taking on more economic programmes, it was reported that some vested interests became apprehensive and tried to split the adult education centre participants by spreading rumours that the centre was run by catholics with a view to convert them. A few even objected to the Instructor conducting classes at the centre. But the participants, united as they were, told the Instructor not to worry.

During the election, a man not supported by the participants of the centre was elected as the Panchayath President. He wanted to close down the centre (in fact, he disconnected the electric supply for the centre). Three participants were working under him as agricultural labourers. He tried to persuade them not to attend the centre, promising them that he would look after all their needs. But they refused to oblige and threatened to quit working for him if he talked ill of the adult education centre. The President also tried to create other problems for the centre. One day one of his men came drunk and started hurling abuses at the

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Instructor and his family. The participants came to the rescue of the Instructor and filed a case against the drunk the next day. The Panchayat President also filed a case against the Instructor stating that he was creating problems in the village. When the police invited both the parties for investigation the President did not go. The Instructor and the participants went to the police and explained the whole episode. The police sub-inspector came to the village and saw the centre and was convinced that the allegations made by the Panchayath President were baseless. He even warned the Panchayath President against further trouble. The Panchayath President then came for compromise with the people and with the help of the sub-inspector the whole issue was settled.

At this juncture, the participants wanted another leadership camp to be conducted. So on 19th and 20th February 1982, a second camp was held. They discussed about more economic programmes.

(a) Whoever had some land would cultivate it themselves, and those who did not possess any land, could purchase buffaloes for a livelihood..

(b) All the learners together could take some land on lease and cultivate it.

(c) Getting back the lands which they have lost some years ago due to ignorance.

After further discussions, the first programme was accepted as no landlord would give land on lease because as per a legislation, land belongs to one who cultivates it. Besides, a few years earlier some harijans had taken loan from the landlords and kept their lands in security. The land would be released only when the debt was cleared. This would take years and getting back the land now was not possible.

Coming to the first programme, certain inputs were required to cultivate the little land the learners possessed. If these necessities could be fulfilled, they would work hard and cultivate the land. Accordingly 17 of the participants needed capital for agriculture; 18 persons needed a pair of bullocks; 33 persons needed motors, 4 persons needed wells and 11 more persons wanted buffaloes. The estimated cost of this project was Rs.67,900 as follows:

Cost Plan of the Project

(i)	Agricultural capital for 17	19,700.00
(ii)	Buffaloes for 11	8,600.00
(iii)	Motor for 3	13,500.00
(iv)	Wells for 4	6,000.00
		47,800.00
	Local Contribution (In Cash & Kind)	20,100.00
	Total Cost:	67,900.00

To realise this project, the Social Service Society has made a fixed deposit of Rs.18,231/- in the Bank which had already advanced Rs.19,160/- as crop loan. They were making all efforts to avail of the government subsidy for weaker sections which would lighten the burden of the loan.

2.2.4.5 Reviving an Existing Well

Ramannapet, a village about 6 K.M. from Khammam in Warangal diocese, has a population of over 758 families comprising different castes. The Harijanwada is at one end of the village where there is a small chapel (one of the out stations of Khammam parish). An adult education centre was started in November 1980, with 26 male adults. Four adults were elected as committee members to look after the effective functioning of the centre, and be responsible for all its activities.

The village has no bus facility. There is a motorable mud road running through the village. The only means of transport is the rickshaw. Of the 20 rickshaw pullers in the Harijanwada, 10 had taken loan from the bank and bought their own rickshaw while 10 used hired rickshaws at a rate of Rs.3/- per day. After meeting all expenses, they were able to make Rs.10/- per day for themselves. Those who bought their own rickshaw paid to the bank Rs.14/- per week. The total cost of the rickshaw was Rs.1300/-.

Very few of the participants own land and that too very little. So the majority of them are agricultural labourers. Few of the participants have cows and buffaloes and the milk is sold at Khammam.

The adults have given up drinking. In fact, they unanimously decided that whoever was found drinking, would be fined Rs.25/- by the Committee. Of this amount Rs.5/- would be given as a reward to the finder of the culprit and the balance of Rs.20/- used for some common good. They also started a savings scheme which has grown to over Rs.2000/-.

The people of the village have been facing drinking water problem for many years. There was a big open well which had plenty of water, but it was not drinkable as the well had been left abandoned for many years. Besides, it was also a cause of danger to the lives of people especially children. The people had to walk for more than a kilometer to fetch water for drinking. For many months the adults discussed this problem, and identified three solutions:

(a) Reviving the existing well.

(b) Digging a new well

(c) Getting bore wells.

The last two solutions were not applicable since survey conducted by the Samithi four years back revealed that the land was rocky.

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So the first solution was considered suitable. A committee of nine members was formed to execute the project. The cost of the project was worked out with the help of the supervisors and the Diocesan Director. They came to the conclusion that the well could be revived at a cost of Rs.13,700/-. The breakdown is as follows:

Total cost of the project	Rs. 13,700/-
Grant secured from Samithi Office	Rs. 3,000/-
Collection from Harijanawada	Rs. 300/-
Resources from food for work	Rs. 1,000/-
Total local resources	Rs. 4,300/-
Balance amount requested as grant	Rs. 9,400/-

But how to raise this money was the problem facing the people. They had no means of raising that big capital. So they approached the Panchayath Samithi office which after prolonged consideration, sanctioned a grant Rs.3000/-. The people also made their individual contribution from the Harijanawada which came to a total of Rs.300/-. Through the help of the Diocesan Director, they got a help of Rs.1000/- from food for work programme. Thus the total amount collected came to Rs.4,300/-. There was still a balance of Rs.9,400 to be raised. And the people had nowhere to go except to approach Social Service Society through the Diocesan Director. After making a detailed study of the project and satisfying itself that it was according to the 12 points guidelines, the Society sanctioned a grant of Rs.9400/- on 18th February 1982.

2.2.4.6 Sheep Rearing Project

After solving their drinking water problem, the adults of the centre at Ramannapet decided to undertake some income generating economic development programme. They discussed such programmes as

1. Community cultivation
2. Goat Rearing
3. Dairy Farming and
4. Sheep Rearing

The first one was not feasible as they did not have enough land and landlords would not give them land for such use. Goat rearing would involve the major problem of getting leaves for their consumption. Dairy farming had been tried earlier, but due to loss of milch cattle and inadequate feed, had to be dropped. The locality surrounding their village was conducive to sheep rearing, with plenty of open area for grazing the sheep. Water problem was already solved. Hence the choice un-animously fell on sheep rearing.

Here, finance was the biggest problem. The total cost of the project worked out to Rs.15,050/-. This was the cost for 63 sheep (60 female and three male). The people were able to collect only Rs.1300/- as their share. They needed an amount

of Rs.13,750/-. Through the Diocesan Director, they approached a Bank for a loan for the balance amount needed for the project. The adults could not provide any security as they possessed nothing. So they requested the Social Service Society for a temporary loan of Rs.13,750/- which could be placed as collateral security to the bank.

Since the project was community oriented, according to the guidelines set by the Society, and recommended by the Diocesan Director, the society placed Rs.13,750 as incentive-cum-collatoral security in the Bank which released the loan to the adults. The adults took a community area for this purpose and built a shed to house the sheep. One of the participants of the centre was appointed to rear the sheep on payment of Rs.1500/- per annum. They selected a committee of nine members of the centre to execute the project.

The project got started in February 1983 and they expect to clear the loan by December 1985. They are trying to avail of the 20% Government subsidy available for weaker sections.

2.2.4.7 Sheep Rearing Project

Laxmipuram is about 43 Km from Khammam in Proddutur parish of Warangal Diocese. This village is 3 K.M. away from Proddutur. One can travel from Proddutur to Laxmipuram by cycle, bullock cart, motor cycle or jeep.

The village is very big and the harijanwada is at the far end of the village. An adult education centre was started here in December 1978. The participants were all women. They showed keen interest in attending the centre. They elected a committee to supervise the functioning of the centre. In course of time a few men also started attending the classes. The ladies formed a Mahila Mandal and got it registered. Through the Mahila Mandal they acquired a sewing machine from Block Development Officer and started learning sewing.

The participants started a savings scheme. They saved over Rs.1000/- and at this stage, they wanted to start poultry farming to create additional income for themselves. A site for the shed to house the hens was selected. A Staff member of the Central Office of Social Service Society prepared a project report and it was given to the Manager of a local Bank for his perusal and to forward it to his Head Office with his recommendation. The participants also applied to the Electricity Board for power supply. But due to some fault in the line, the project did not come through. The participants were a little disappointed but they did not give up hope. With motivation camps and Leadership camps, the centre was kept active and they soon thought of some other project. The plans they discussed were:

(1) Community cultivation

(2) Goat rearing

(3) Sheep rearing

As the landlords were against them they did not get land for Community cultivation. For goat rearing, it was very difficult to get leaves to feed them. Sheep rearing was found the most suitable for them. Moreover this project had been successfully taken up in a neighbouring village.

It was not possible for them to raise the amount of Rs.10,000/- by themselves so they approached the Bank, for a loan of Rs.10,000/- for the purchase of 42 sheep (40 females, two males). The Manager, having verified the bonafide of the applicants sanctioned the loan. But he required a security for the release of the money. So the participants approached the Social Service Society through the Diocesan Director, to stand guarantee to the Bank. On satisfying itself that the project was community oriented and for the development of the people, the Society deposited Rs.10,000/- as collatoral security with the Bank on 13th January 1983. The bank released the loan in February 1983.

The participants selected a common area for constructing the shed to house the sheep. One of the participants was selected to look after the sheep on payment of Rs.125/- per month. They selected a committee of seven members of the centre for managing the project. The responsibility of the benefits of the projects would be equally shared by all the participants. They would also try to avail of the 20% subsidy for the weaker sections from the Government, which would lessen their burden of the loan. The loan would be paid back within a period of 3 years.

2.2.4.8 Building Circular Boundary Wall Around Well

Somavaram is a village about 30 K. M. from Khammam. The Society started an adult education centre in this village in November 1978.

This village has been facing acute drinking water problem. The Government had allotted house plots to the people under the Government Housing Scheme. But there was no drinking water well in the locality. So the main discussion of the centre was how to solve this problem once and for all.

They considered the following alternatives:

(a) To get a well dug by the Panchayat

(b) To get a well dug by the Samithi

(c) To dig a well by themselves with the cooperation of other villagers.

When the Panchayat was approached, they were told that there were no funds for the work. Application was given to the Panchayat Samithi and authorities concerned were met but no assistance was given. So they decided to dig the well themselves and get the help of the other villagers too. Thus the well was dug and they were blessed with abundance of water.

But the problem did not end there. A wall had to be built around the well to protect the water from pollution, for easy drawing and also for the safety of the children. This required an estimated Rs.9785/- and the villagers could not raise all the money themselves. The total collection they made amounted to only Rs.700/-. They needed the balance of Rs.9085/-. They tapped all sources in Government departments and got no help at all. Ultimately, they approached the Social Service Society through their Diocesan Director to complete the work of the well.

The project was community oriented and in accordance with the guidelines of the Society. Besides, it was recommended by the diocesan director. Hence the Society sanctioned a grant of Rs.9085/- from the micro fund placed at the disposal of the dioceses for Action Programmes. The money was made available to the participants on 13th January 1983 and the work was duly completed.

2.2.4.9 Housing Scheme

Chennur is a village in Mariapuram Parish of Cuddapah Diocese. The Social Service Society started an adult education centre for men at Chennur in November 1978. Another centre for women was started in January 1980. The participants of the centres are mostly agricultural labourers depending mainly on cooli work for their daily sustenance.

The main problem faced by the people was housing. Most of them were living in unhygienic thatched roof houses without proper ventilation and light. Besides the area was quite marshy. Such an area was not at all conducive for human dwelling.

Under the Government's Housing Scheme, 122 Harijan families got house sites through the effort of the supervisors and of the participants of the centre. Each house was to cost Rs.2500/-. Towards this, each family had to pay to the Block Development Officer an advance of Rs.250/- as the beneficiaries' contribution. Hence the total contribution of the beneficiaries amounted to Rs. 30,500/-. But the Harijans themselves were able to collect only Rs.13,500/- and they required a further sum of Rs.17,000/-.

At this juncture, the Executive Director of Social Service Society visited the spot and seeing the plight of the people, he sanctioned Rs.17,000/-, so that the project could start. This amount, along with the collection of the people (both totalling Rs.30,500/-) was deposited in the treasury of the B.D.O. who consequently took up the scheme for implementation.

The Block Development Officer found that Rs.2500/- was not enough to complete the houses. Hence he requested M.P.S.S.S. to get further help for completing the houses with R.C.C. roofing. Accordingly the Secretary-cum-Treasurer of M.P.S.S.S. requested Caritas India for help. Caritas India sanctioned a grant of

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Rs. 48,000/-. Catholic Relief Services sanctioned relief goods under Food for Work programme for 10,000/- man days.

The construction of the houses was started and the latest information is as follows:

1. R.C.C. roof was laid for 99 houses.
2. 11 houses were ready up to roof level and R.C.C. roofing had to be done.
3. Wall construction for 8 houses was in progress.
4. The walls of all houses had to be plastered both inside and outside
5. All the houses needed Cuddapah slab flooring
6. Doors had to be fixed for all houses.

2.2.4.10 Housing Scheme

Thavarpally, a village in Kazipet parish of Cuddapah Diocese, is situated about 3. K.M. from Kazipet.   Even though there are no facilities it is easily approachable by road.

The Social Service Society started a centre in January 1981. The participants are mostly young people in the age group of 17 to 30. Most of the participants are agricultural labourers depending mainly on coolie work for their livelihood. Few of them have little pieces of land which they cultivate by themselves. The participants cleansed and made good roads in the Harijanwada. They also started a savings scheme.

The main problem faced by the participants of the centre was housing. They discussed this problem for many months in the centre.   Under the Government Housing Scheme, 42 of them got house sites with all the relevant documents. To raise money to build the house was the problem.   Under the Government Scheme, each house was to cost Rs.4500/-.   Of this amount Rs.2500/- would be given as grant from the Government.   To get this grant of Rs.2500/- the beneficiaries had to deposit an amount of Rs.250/- per house in the Government treasury.   Besides the people had to raise the balance of Rs.2000/- per house from other sources.

Cost Analysis at a Glance:

Cost of the project	Rs. 1,89,000/-	(Rs. 4500/- per house)
Beneficiaries Contribution	Rs. 10,500/-	(Rs. 250/- per house)
Government subsidy	Rs. 1,05,000/-	(Rs. 2500/- per house)

At the time of this report the people are still raising the resources required for execution of the project.

2.2.4.11 Drinking Water Wells

The village covered by this project are Kondalappagudem, Komatlagudem, Kusumanchi, Painampalli, Neredu, Jagannadhapuram, Tutigunta, Lingagudem, Cheruvumadhavaram, Mallaran, Vepaguntlala, Lakshmipuram, Inagala, Pandillapalli, Vallabhi and Ayyavarigudem.

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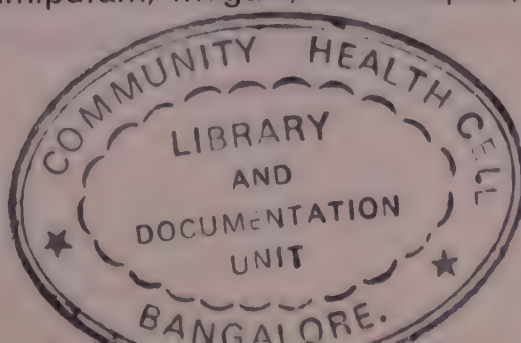
All these are adult education centre villages in Khammam, Warangal Diocese. Centres at Kondalappagudem and Vallabi were started in November 1978, Komatlagudem, Nerada and Laxmipuram in December 78, Jagannadhapuram and Tutiguntal in October 1979, Lingapalem in November '80, Vepaguntal in January '81, Mallaram in August '81, Pandillapalli in January '82, Kusumanchi, Painampalli, Inagla and Ayyavarigudem in November 1982.

All these villages were facing acute drinking water problem for many years and this had been their topic of discussion for many months. They came to the conclusion that unless a well was dug in their village, the problem would remain unsolved. So they decided to dig wells and sought ways and means to accomplish it. The estimated cost analysis was as follows:

Cost of walls at Rs.19,500/- per well	Rs.	3,12,000.00
Administrative cost	Rs.	9,360.00
Total cost of the Project	Rs.	3,21,360.00
Government grant of 20% subsidy on the cost of wells	Rs.	62,400.00
Local contribution (by the people at Rs. 10/- per family)	Rs.	8,850.00
Total Local resources	Rs.	71,250.00

The participants of the centres approached the District Collector, District Development Officer, Executive Engineer of Rural Water Supplies and the concerned B.D.O.'s The Collector sent the District Geologist to make a survey for water facilities in these areas. On the basis of the survey and after making spot study of the villages, the Collector promised 20% grant from Government sources. The rest of the amount had to be raised by the people themselves. Each family of the villages promised to contribute Rs.10/- towards the project apart from whatever labour they could put in. The big problem facing them was to raise the balance of the money.

The Diocesan Director took the initiative and with due recommendation from the Bishop of Warangal, approached Caritas India and Misereor for help in February 1983. Caritas India agreed to give the amount of Rs.1,24,580/- and Misereor agreed to grant Rs.1,25,580/-.

2.2.4.12 Financial Resources of Projects

The various projects reported above required negotiations between the people and sponsors/donors/Government officials. Some of the projects required the people to make their contribution in the first instance. A lot of paper work as well as leg-work was also involved. A review of the financial aspects of the eleven major economic projects for which detailed information is available, illustrates the efforts made by the people to take action for improving their condition.

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Table 5.4 Eleven Major Projects by Source of Income

Project	No. of Projects	Total cost (Rs. Lakhs)	Percentage Contribution			
			Govt:	Grants	Loans	Pelople's Contribution
Housing	3	6.74	70	0	22	8
Water	5	3.58	20	74	3	3
Animal Husbandry	3	0.39	7	0	90	3
Agriculture	1	0.68	0	0	70	30

The voluntary agencies which provided grants were: the APSSS, Caritas, CRS (FFW). and Misereor.

*The projects were: silt removal crane, well revival, building a well—wall and building drinking water wells.

The total amount involved in these 11 projects was to the tune of Rs. 11.39 lakhs. Nearly half of this amount (48%) was the subsidy received from the Government. Slightly less than one-fourth (23%) was grants received from various voluntary agencies like the Andhra Pradesh Social Service Society, CARITAS and so on. Loans from banks and cooperatives amounted to 22 per cent. The people's initial contribution was 7 per cent. It may also be mentioned that a substantial amount of the loans had already been repaid. Some profits were made and reinvested into other projects.

2.2.4.13 Other Projects

Given below are further brief examples of a number of other action projects undertaken by different adult education centres.

In one village, the learners-participants took on lease a fish tank for Rs.370/- and later leased out for Rs.1000/- thus making a profit of Rs.630/- in 1980. They do this business every year and make a profit out of the deal. With the profit they got from the fish tank, they have electrified the church and celebrated the church feast.

A fish tank in another village was auctioned by the village president and given to a neighbouring village without the knowledge of the concerned harijan and the participants of the centre. The participants went to the police and with the police an open auction was conducted and the previous auction cancelled. The participants made a profit of Rs.750/- in the bargain.

To provide drinking water the sarpanch of another village constructed a water tank and water was supplied through pipes. This facility was not available to the Harijanwada and the shepherds' colony. The adult education centre participants approached the sarpanch and made him to extend this facility to their colony also.

The Harijanwada in one of the adult education centre villages did not have a drinking water well and hence the residents were using water from an open pond which was the cause of many diseases especially malaria. When the adult participants of the centre approached the Sarpanch for a drinking water well they were told that no funds were available. So they took up the issue and dividing themselves into groups, dug the well, and when the money for the well was sanctioned they used the money for building a wall around the well.

One of the houses in an adult education centre village was destroyed in a fire. The fire could not be put out due to lot of thorny bushes around the houses. To avoid such incidents in the future, the Centre members cleared all the thorny bushes around the houses.

The adult participants of one of the villages used to cut fire wood for a middle man who used to make heavy profits by selling it in the town. The participants decided to do away with the middle man and now they are getting better returns.

In yet another village, the participants constructed a 50 meter long road from their harijanwada to the main village. The Sarpanch who did not help them in the beginning came forward and got some money sanctioned for the road.

There was no school in a avillgae. Hence the learner-participants represented the issue to the B.D.O. and got a primary school sanctioned. The construction contract was taken up by the participants themselves.

Since the harijanwada is away from the revenue village the people were not getting their rations. The adult learners presented their case to the sarpanch and he had to make arrangements to get their due rations.

The centre activities helped the participants to build unity and solidarity among themselves. There was a big police case in the village involving the harijans and the caste people. This was solved by themselves.

A meeting of the adult education centre Committee members and village elders was held in one village in which an expense of Rs. 1200/- incurred was fully met by the participants of the centre.

The catholic harijans had to work even on Sundays for the landlords and were not able to attend church services. Even after repeated requests the landlords would not give them permission. So the adults went on a strike and the landlords had to give in. Thus they were free on Sundays to attend Church services.

There was no unity in the village for many years. Many years back a church was built in the village and because of lack of unity the church was not blessed. After the adult education centre was started for the first time they came together and the Church was blessed and the church feast celebrated in a grand manner.

The people won a case which went up to the Supreme Court. The case was against a contractor who had undertaken quarry works near the village. The quarry was posing a great danger to the habitants of the village. Hence a case was filed and the unity and solidarity of the people won the case in their favour.

We can conclude from the above that the action programmes are quite impressive and reflect in a real and substantial way the nature and extent of the contribution of the Adult Education Programme in helping its participating villages to slowly but steadily move out from a culture of dependance into self reliance by applying diligently, patiently and conscientiously all that they have been learning and discussing in their respective adult education centres.

3.   LITERACY

If the adult education centre learners are to take up in a big way various action projects they have to meet officials in banks and government, read various source materials including schemes and their rules and regulations, and invariably make applications in writing to the concerned parties. Minimally they must be able to read and write. Hence, the need for them to become literate.

Thus, another objective of the Audlt Education Programme is to make its adult participants literate. It must, however, be pointed out that the Social Service Society seems to have given less importance to this objective vis-a-vis the raising of consciousness. It was left to the learners of each centre to decide when and how much they wanted to achieve in literacy.

3.1   Measurement of Literacy of Learners

The three components of literacy are reading, writing and arithmetic. The literacy level of learner participants is the average percentage of the sum of the reading, writing and arithemtic scores. The procedure adopted for measuring each of these skills is as follows :

Reading score : The learners were asked to read a 58 word passage in Telugu. The Investigator recorded the number of words correctly read. The reading score was then calculated as the number of words correctly read as a percentage of the total of 58 words in the passage.

Writing score : A passage of 21 words was dictated to the learners. The answer paper was then corrected and the writing score was computed as the number of correct words written as a percentage of the total of 21 words dictated.

Arithmetic Score : The learners were finally given an arithmetic test consisting of four sums (one each in addition, substraction, multiplication and division) and the arithmetic score was the percentage of marks obtained.

3.2 Achievements in Literacy

The results of these tests are given in Table 5.5

Table 5.5. Achievements in Literacy (%s)

Percent	Reading		Writing		
Marks	Correct	Speed	Correct	Speed	Arithmetic
ZERO	48.3	48.7	54.1	59.0	63.2
upto 9	0.2	13.8	2.6	28.8	0.2
–29	1.1	27.9	11.2	10.7	7.2
–49	1.6	8.9	8.1	1.1	0.7
–69	4.4	0.2	11.3	0.4	8.3
–89	15.7	0.2	9.2	–	12.5
90+	28.7	0.2	3.5	–	7.9

3.2.1   Reading Socre

Words Correctly Read : The results of the reading test administered to the learners revealed that 48 percent of them could not read even one word. At the other extreme about 29 percent scored 90 percent or more marks, and another 16 percent scored 70 to 90 percent marks.

Reading Speed : Given the fact that only 52 percent of the learners could read even one word correctly it is not surprising that the reading speed was also generally poor. A speed of 50 percent or more (i.e. ability to read one word per two minutes) was achieved by just one percent of the learners. Cumulatively, a speed of one word per four minutes (or approximately one letter per minute) was achieved by nearly 14 per cent of the learners.

3.2.2   Writing Score

Words written correctly : A majority of 54 percent of the learners could not write a single word correctly. This includes the 48 percent who could not read even a single word. Hence, those who could read but could not write constituted a small six percent.

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Only about four percent of the learners scored more than 89 percent of marks, with another nine percent scoring between 70 and 89 percent marks.

Writing Speed : In addition to the 54 percent learners who could not write at all, another five percent had no speed that could be measured in minutes per word or letter. No one scored more than 69 percent. On the whole the writing speed was extremely poor.

3.2.3 Arithmetic Score

Since respondents in very large numbers could neither read nor write it should not be surprising that they also could not do the sums. Thus 63 percent failed to get a single mark in arithmetic. More specifically then as high as 15 percent who could read, and included among them is the nine percent who could not write only, failed their arithmetic test though they could have attempted it. Overall, eight percent got 90 percent or more marks. Cumulatively, about 19 percent were able to solve three of the four problems given in the test. One possible reason for this poor performance could be that arithmetic finds no place in the Primer developed by the Society.

3.2.4 Literacy Score

Taking the three components together we find that nearly half the learners had a zero score on literacy. One third of the learners scored more than 50 percent marks in literacy.

While there is much scope for raising the level of performance in literacy, those learners who made a start in literacy did rather well.

Finally, an attempt was made to find out if the literacy performance was in any way related to select characteristics of the learners. Hence the correlation coefficents were examined. Of the seven major variables that were introduced as independent variables for this purpose, it was found that the corelation value was statistically significant at the .01 level in respect of only two variables: socio-economic status of learners. (Pearsons R=0.195), and learners exposure to modernisation (R=0.176).

This would mean that as the socio-economic status of the respondents improved, their literacy level could also be expected to improve. Similarly, when their exposure to modernisation improved their literacy level also would improve. Both these stand to reason. For implied in both these independent variables is the ability of the individual to be literate. For the socio-economic status is a function of literacy, occupation and income or economic health. If literacy or schooling improve, the chances of getting into better jobs with higher property acquisitions also increase. Again modernisation is the capacity, *inter alia,* of responding to mass media stimuli

as well. Hence the greater the desire to respond the greater the interest to learn to read on one's own.

4.   CLOSED CENTRES

4.1.   Reasons why AEC Closed

Of the 193 adult education centres that were in operation in Jan 1982, a small eight percent were closed down by June 1982. The question is what were the reasons for which these centres closed down. Learners of five sample centres which had closed down were interviewed for this purpose. According to 35 percent of the learners, the instructors were to blame for the closure of the centre, with as many as 22 percent of the learners stating that the instructors were irregular or did not teach well. Thirty four percent of the learners said that attendance on the part of the learners was a cause, with 15 percent stating that they could not attend on account of work.

5.6   Reasons AEC Closed   (%s)

Reason	Percentage
Instructor irregular in attendance/not teaching well	22
No instructor after previous one left	8
Instructor demanding Rs.20 for kerosene/books	5
Eve teasing in AEC	3
Husband asked learner to stop attending	3
Due to less attendance of learners	19
Problems/Clashes in AEC	7
Indifference on parr of the learners	3
No facilities/facilities withdrawn	3
Could not attend because of work	15
Not much use	2
Other reasons	10
Total (100%)	60

4.2   Efforts to Reopen

The AECs were closed, but were any efforts made and if so, what were these efforts and who made these efforts to reopen the AEC? As many as 78 percent of the learners reported that no efforts were made to reopen the centre. The other 22 percent said that, various efforts were made to reopen the centre. Some of the efforts

if they could be called so, were: the learners discussed its closure (7%), they gathered all the youth together they asked that a new instructor be appointed to the AEC.

The learners were asked whether they would like the Centre to be reopened. The vast majority (88%) reported in the affirmative. Only 8 percent replied in the negative. Would these learners be interested in joining the centre if it was reopened? Not all who wanted the centre to be opened were prepared to join it. Only 85 percent of the learners would join the centre if it was reopened. Ten percent said that they did not have the time and hence would not be able to join it.

5.   INSTRUCTORS' VIEWS ON THE SOCIETY

Finally keeping in mind the various aspects of the functioning of the Adult Education Programme, the instructors were asked a battery of questions regarding the Social Service Society and its future role. The first question in the battery was: what did the instructor think about the role of the Society? Their responses were in the positive, and are sorted out here for finer clarity of differences. The first set of responses, voiced by 16 percent of the respondents, was that the Society was doing good service. The second set of answers was most elaborate and could be described in the following words: it is striving to develop the people, bring about change among the poor and raise their standards. This reflects the views of 38 percent. The third set of answers, not as elaborate as the second, identifies the groups with which the Society is working ie. the backward and the oppressed classes and groups (11 percent). Finally, 35 percent identified the Society's role as teacher and said that it was trying to educate the people.

Given the above profiles that they had of the Social Service Society they were asked, as the second question of the battery, whether they thought that the Society should continue to help the adult education centres. All of them said that it should. While 43 percent could not elaborate on their answers, 24 percent felt that it was necessary because their centre and the village had as yet not developed. Another 19 percent gave more or less the same answers using the phrase 'people are poor and not yet aware', or as 3 percent put it 'since people are just entering a new phase'. Another instructor said that it was necessary to continue to provide economic and technical support.

The above may imply that the Andhra Pradesh Social Service Society should be with the adult education centres for an indefinite period. Hence, the third question to them was : for how long should the Society continue to extend help? To 11 percent there was no answer to the question. According to 52 percent the answer was not a number, i.e. period of time, but a stage in growth i.e. till the villagers become self reliant, are able to stand on their own feet, till they develop and are able to solve their own problem. Another 35 percent were prepared to give a deadline as two years or more. Only one instructor said it should be till the people come forward and tell the Society that its help was no longer required.

1.   INTRODUCTION:

1.1   Hypothesis Restated

It will be recalled from Chapter Two that the hypothesis sought to be tested in this evaluation project is: the level of consciousness of learner participants will be significantly higher than that of the non-participants.   To this end the research design adopted was the experiment involving three comparable respondent groups: the active learner group (ALG-the experimental group),   the village control group (VCG partial control group) and the neighbourhood village group (NCG the control group). These three respondent groups constituted the Hypothesis Related Groups (HRG). The study also provided for the comparison of the level of performance of the three groups which were related to the adult education centres (referred hereafter as the Adult Education Centre Related Groups or ARG). These groups were: Instructors (AIG), the active learners (ALG) and the ex-learners consisting of both the drop-outs and those from centres which had closed down for any reason (XLG).

In view of the fact that the findings relating to the hypothesis will be presented in the chapters six to eleven, it would be useful to expound the hypothesis at this point. It would also bear repetition here that the hypothesis is intended to be tested not only with respect to the overall consciousness level of respondent groups but also with respect to the dimensions of the consciousness phenomenon as well as the compo- nents and elements of each dimension.   Hence the specific wording of the hypothesis would change from one section of the report to another to accomodate changes in the element, component or dimension.

From an operational viewpoint, it would be logical to ask what are the expectations with regard to the performance of the respondent groups. It may be difficult to anticipate which group would qualify as being 'critically conscious', 'naive', or 'magical'. But given the thrust of the adult education programme of the Andhra Pradesh Social Service Society the expectation is that the average percentage con- sciousness score, by which the consciousness level of each group is measured, would be seen to decrease as one 'moved' from the experimental group (i.e. ALG), through the partial control group (the VCG), to the control group (the NCG). One would not be surprised if a line or ray drawn in a downward direction from the ALG

through the VCG and the NCG would, if extended further, include in its path the remote control villages (RCG) as well.

Thus, it is expected that the consciousness level would be a function of spatial distancing from the 'centre of stimulus' (ALG) to the periphery (NCG) and beyond. The rationale for this expectation has already been stated in chapter two and so needs no further reiteration. But it would bear repetition here that, by virtue of the fact that they are in continuous communication and discussion and debate among themselves as part of their adult education centre activities, the ALG are invariably likely to focus attention on the realities of the village and the various aspects of these realities including the why and the where of these problems, their causes and consequences. Again, by virtue of the fact that the VCG are in the immediate vicinity of the ALG and quite a few of them are the kith and kin of the learner participants in the adult education centres, one should expect quite some interaction between the ALG and the VCG. Furthermore, the adult education programme of the Social Service Society is so designed that sooner or later the non-learners in the adult education villages are expected to be invited by the learner-participants and included in the active programmes of the adult education centre. Hence, they too should have some perspective on the village realities, but certainly less than that of the ALG.

Finally, given that villagers who have no education centre in their village are not likely to be exposed in the same manner as those living in education centre villages, the reasoning is that the NCG's perception of the problems in their village is bound to be less than that of the earlier mentioned groups, i.e. ALG and VCG. At the same time, one cannot exclude the possibility of trickling effects from the adult education centre village to the neighbourhood villages especially if the two have common bonds and ties of relationships as well as frequent interactions and communication. Hence, there would be some 'radiation' effect. The effect may be diluted in content and form, and so one would expect the NCG to have a lower consciousness score than the VCG, who in turn, we have already predicted, would have lower score than the ALG.

Though, technically speaking, it would not be necessary to comment on the position that the RCG would occupy, yet, in keeping with the general spirit of interest in this group, it may be predicted that the RCG must have the lowest consciousness score because they are farthest removed from the other three villagers' groups. It is not intended to imply that the RCG would be 'starved' of inputs and so would be having no access to knowledge of the kind that even the NCG would have. What is implied is that granted that a community lives in isolation, and that one's interests and consciousness can be 'trickled' by any number of sources, yet the RCG will have a much lower score than the earlier mentioned groups because these inputs to which it is put are not steady and constant. After all where two or more people meet there is bound to be some talk of the problems around them, and the various issues relating to them. But these would at best be haphazard. Hence, the level of consciousness would not be zero or even that low down the scale. It would only be less than that of the

NCG.. So to put the whole thing diagramatically, one would say that as the spatial distance increases from the point of experimental stimulus (ALG) the consciousness level will decrease in a more or less straight downward line into the periphery.

1. 2 Scale Computed Ranking

It would also be useful at this juncture to try and link up the six respondents groups by anticipating their rank order with respect to each dimension and entering into an explanation of the 'expected' or theoretical rank ordering. The overall principle that guides the ordering is the argument that the further one is away from the core of radiation the lower the rank order will be. At the same time one has to interlace into this another aspect, i.e. as the extent of exposure decreases the effect will lessen. The exposure may be direct or indirect. The direct exposure would be on the ALG. Though the XLG had also been exposed to the programme, yet their score is expected to be lower than that of the ALG because it is assumed that they were exposed to the centres for a lesser duration. Hence they are placed after the ALG in rank order. Also whatever exposure the XLG had were directly from the AEC and so more 'powerful' than that of the VCG. Even if one argues from the standpoint of the VCG, the XLG can also be assumed to be exposed to the same extent as the VCG were to the ALG influences and radiations. The positioning of the two remaining groups (NCG and RCG) does not raise difficulties because it is expected that the 'throw of radiation' will be less likely to reach villagers fifty or more kilometres from the centre of activity, that is the instructors, or for that matter the villagers themselves who live in the adult education villages who are more likely to visit folk a few kilometres away and more frequently than folk living many more kilometres away.

This exercise of comparing the actual rank orders has been done with the scale computed ranking. The aim here is to convert the ranks into scores, assuming of course that there is a normal distribution in variable being rank ordered. Hence the relative positions of group is determined against an independent yardstick with 100 positions and not against each of the other groups being ranked. This Computation is based on the formula (Percent Position $= (100 \times (R-0.5))/N$ where R is the rank obtained by a group of respondents, N is the number of groups being ranked. The resulting value is then compared with a Table to obtain the Percent Position. (See Garrett, Henry E. Statistics in Psychology and Education, Bombay: Vakils, Feffer and Simons Private Ltd. 1973 (Sixth U.S. Edition) pages 328-9)

1.3 The Dimension : Social Awareness

The Social awareness of respondents has been measured through two major component and their respective elements. These are:

1. Knowledge component assessed with two problems, namely untouchability and land ceiling legislation, and

2. Action-intention component assessed through views on two hypothetical situations relating to untouchability and land ceiling.

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2. KNOWLEDGE COMPONENT

2.1 Untouchability

Untouchability, a common enough situation in rural India, was the first problem utilised to ascertain the level of knowledge, as an indicator of consciousness. The respondents were asked three questions on this subject:

KQ 1. What do you know about the problem of untouchability?

SQ 2. Has government done anything about untouchability?

SQ 3. How did you come to know about it?

The findings pertaining to these are now presented.

2.1.1. Knowledge about Untouchability

Twenty different responses were received in reply to the first key question. The responses were classified to reflect their appropriate level of consciousness (See Chapter Two for illustrative responses appropriate to the level in respect of all Key Questions: questions on which the level of consciousness of respondents have been computed). Hence it would suffice to present the summary of results for the Hypothesis Related Groups (ALG,VCG,NCG and also RCG), and the Adult Education Centre Related Groups (AIG, ALG, XLG), the later being hereafter referred to as the AEC Related Groups.

Table 6.1 Knowledge about Untouchability (%s)

| Level | Hypothesis Related Groups | | | | AEC Related | | |
	ALG	VCG	NCG	RCG	AIG	ALG	XLG
Magical	31	41	54	65	19	31	41
Critical	69	59	46	35	81	69	59
Average Percentage Consciousness Score (APCS)	69	59	46	35	81	69	59
Coefficient of Variation (C.V.)	67	83	109		48	67	83
Analysis of Variance (ANOVA: -F)	F-H = 15.945 (SS.01)				F-A = 3.849(NS)		

2.1.1.1. Hypothesis Related Groups

Examination of the results presented in Table 6.1 with regard to the three respondent groups, ALG, VCG and NCG and the fourth loosely related RCG, reveal that:

(i) the percentage of respondents in the critically conscious zone decreases steadily as one moves from the ALG (with 69%) to the NCG (46%) and thence to the RCG (35%);

(ii) in the first two respondent groups the mean or average percentage consciousness score reflects a critical consciousness of the problem of untouchability.

(iii) the coefficient of variation increases as one moves from the ALG to the NCG. In other words the variability increases as one moves outwards on the spatial distance ray.

All three observations provide the *prima facie* indication that the level of consciousness about the phenomenon of untouchability is a function of the study status of the respondent groups. In more generic terms: as one moves outwards from the experimental group (ALG) through the partially controlled VCG to the controlled NCG the level of consciousness about the phenomenon of untouchability also decreases. That the conclusion that there is a differential influence of the stimulus, i.e. the Adult Education Programme, on the three respondent groups is not really unwarranted is supported by the fact that the F value of 15.945 is statistically significant as it exceeds the expected value of 4.65 at .01 level. In essence, one can conclude that the differences between the groups are not due to chance but are real differences which can be attributed to the Adult Education Programme.

A question related to the above conclusion is this: is there a significant difference in the level of consciousness between pairs of respondents? This is an important question because it helps us to ascertain the extent of 'radiation' effect. If the difference in the average percentage consciousness scores of the ALG and VCG is not significant, but that between the VCG and the NCG is significant then one may conclude that the radiation of the stimulus extends as far as the VCG through the influence of the ALG on the VCG, even if the overall influence on the VCG is lower than that of the ALG. If however the difference between the ALG and VCG is significant then the conclusion is that the ALG have not radiated their influence on the VCG. Given the general rule let us now look at the results of this exercise for this variable.

Computing the T test for the three pairs we obtained the following results: ALG-VCG= 3.024 (SS at .01 level); VCG-NCG=2.835 (SS at .01 level); ALG-NCG= 5.494 (SS.01). Though the ALG and VCG were in the same village and belonged to the same milieu yet their average percentage consciousness scores differed markedly enough to lead one to conclude that the differences are real and attributable to their differential study status (experimental-partial control). This would then mean that

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membership in the adult education centre has resulted in significant improvement in the level of knowledge of the learners.

Again, comparison of the VCG and the NCG shows that these two also differed significantly in their level of consciousness about untouchability. Though the VCG did not fair as well as the ALG, yet, they improved their knowledge as a result of 'some radiation' emanating from the ALG. This could have resulted from the communication that is inevitable between groups of persons who live together, and the lack of communication between groups that live in different villages.

Also, given the above two observations it would be evident that the ALG and the NCG would have significantly different average scores.

Finally, when the RCG are introduced into the analysis, that too for a gross trend analysis, it will be seen that the average percentage consciousness score of the RCG is lower than that of the NCG. Thus the hypothesis that the level of consciousness is a function of the study status of the respondent groups is again upheld. At the same time one must not lose sight of the important fact that the RCG obtained an average percentage consciousness score of 35, a naive zone score. This performance would seem to belie the generally assumed or common obvservation that the rural folk are invariably 'magical' in their knowledge and outlook.

In the process of analysing the data in detail, the following figures have been derived to reflect the range within which the average score of the general population, of the respective respondent groups will probably be: 64 to 75 percent for the ALG, 52 to 66 per cent for the VCG, and 37 to 55 per cent for the NCG. Thus the average percentage consciousness of adult learners and that of the non learners in the same villages in which adult education centres are operating would be well within the critical zone, and that of villagers in other villages would more likely be in the naive rather than in the critical (two to one chance).

2.1.1.2. AEC Related Groups

The three groups under this umbrella are the AIG, ALG and XLG, with the ALG appearing for a second time, in this grouping as well. The main observations that can be made on the basis of results presented in Table 6.1 relating to this set of groups are:

(i) the percentage of respondents in the critical zone decreases as one moves from the AIG to XLG.

(ii) the overall trend of responses do not result in statistically significant differences in average scores of respondents in the respective groups.

(iii) The difference between each successive pair is also not significant (T for AI/ALG = 1.748; L/X = 2.095), but that between AIG-XLG is significant (2.840).

(iv) From a substantive viewpoint, but not statistically speaking, the results support the anticipated trend.

(v) Comparing across the two sets of groups, it is interesting to note that the XLG and VCG have scored the same average percentage on this element. It would be interesting to pursue the comparison further in the report. The rationale here would be that the XLG, being ex-learner, would have been exposed to instructors and so their 'absorbtion' should be higher than that of the VCG who are one removed from the 'source of radiation'. So, one should expect that the XLG, compared to the VCG, would have a higher level of consciousness on all elements, components and dimension of the phenomenon. At the same time the VCG are in continuous touch with the ALG and so they too would be absorbing knowledge. Hence, their mean percentage scores should not be very different from that of the XLG or even better because the 'radiation' in their case (VCG) is continuous and gets stronger as the ALG increase the tempo of their 'training' or participation. But then, the XLG, at the time of this study, were similar to the VCG in that they too were non participants and non learners. But to their advantage is the fact that they were one time learners. But to their disadvantage is the fact that they may have not only withdrawn from the programme but also from the 'radiation path'.

2.1.2. Role of Government

Keeping in mind that a sizeable percentage of respondents in the different groups had only a magical level of knowledge about untouchability let us now see how many of them had any knowledge of what the government has done about the problem.

Table 6.2 Government Action on Untouchability (%s)

Role	AL	VC	NC	RC		AI	AL	XL
Don't know	47	56	69	74		11	47	58
Done nothing	16	11	11	15		5	16	13
Making some efforts	22	20	12	7		49	22	13
Has taken action	6	5	2	1		8	6	3
Made it punishable	8	8	6	3		27	8	12
Total (100%)	458	340	191	300		37	458	124

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The overall trend that one observes in Table 6.2 is that the different groups among both the hypothesis related and the education centre related groups, have maintained their relative rank positions and 'slope of knowledge'. That is to say, among the hypothesis related groups the percentage decreases as one moves from ALG to RCG in respect of the last three responses, and it increases with respect to the first response (don't know). In the case of the AEC related groups, the downward trend in percentages is seen with respect to the third and fourth responses and upward in respect of the first.

Overall, the majority of respondents, including the AIG, did not know about the abolition of the practice of untouchability and that such a practice is punishable in a court of law. Even those few who knew that the government had done something, knew it vaguely. Only eight per cent of the learners knew it correctly and precisely. Though the learners had a higher consciousness score than the other design related groups, it is no consolation to the AEP as a vast majority of the learners had no idea or had only a vague idea of what the government had done about the practice of untouchability. However, the instructors had some idea and a fairly good number of them knew the correct answer.

A question that arises, is why is there such a big gap between the instructors and the learners on this aspect? Did the instructors assume that the learners knew about it? Did they not make any efforts to teach this topic at the adult education centre? What ever may be the reasons, this needs to be followed up.

2.1.3. Source of Information

Respondents who could say something about the government's role were asked to mention their source of information about the government's role.

Table 6.3 Source of Information about Government Role (%s)

Source	AL	VC	NC	RC	AI	AL	XL
Media	39	37	44	30	62	39	41
Public	41	55	53	56	29	41	45
Personal/saw	-	6	3	13	10	-	3
Adult Education programme	19	3	-	-	-	19	11
Total (100%)	188	119	57	69	31	188	45

The two major sources of information seem to be the media and the public or 'word of mouth'. The media include the newspaper, books, radio, and 'writings in the bus'. 'Public' would include meetings, elders, people whom one meets and

political leaders. The adult education programme has not been as useful a source of information as one would expect of it. May be initial information had been obtained from other source but it is the education programme which reinforced the knowledge. Or is it that the ALGs mixed the education centre with 'people told' or meetings?

2.2 Land Ceiling

The second issue chosen to elicit the respondents' views was legislation regarding landholdings. The recent legislation in this matter was the ceiling on the ownership of land.

2.2.1 Knowledge about Landholding (%s)

By virtue of this legislation the government sought to acquire land which was in excess of a prescribed limit and distributed this excess land to landless labour. To ascertain the knowledge of the respondents regarding this phenomenon they were asked two questions:

K.Q 1. Do you know if the government has done something about landholdings?

K.Q. 2. If yes, specify what you know about it.

Table 6.4 Knowledge about Land Legislation

Level		AL	VC	NC	RC		AI	AL	XL
Magical		41	45	57	63		5	41	57
Critical		59	55	43	37		95	59	43
A.P.C.S.		59	55	43	37		95	59	43
C.V.		83	91	116			24	83	116
ANOVA(F)		F-H= 7.060(SS)					F-A=17.025(SS)		

2.2.1.1. Hypothesis Related Groups

The expectation that the percentage of respondents giving magical response would increase as one moved from the ALG to the NCG is fulfilled. The average percentage consciousness score of both the ALG and the VCG was in the critical zone and that of the NCG was in the naive zone. Also, variance increased as one moved outwards from ALG to NCG.

To find out if the observed differences could be attributed to chance or was the result of real differences due to the study status of the respondents the F value was computed and found to be 7.060 a value significant at the .01 level. Hence, we conclude that the trend in responses clearly point in the direction of a definitive influence of adult education programme on the level of knowledge about legislation regarding land ceilings.

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Arising out of the above is the related question: does the influence differentiate each succeeding pair of respondents groups? To answer this let us turn to the T Test scores given below.

Pair compared	T Test	Significance at .01 level
ALG - VCG	1.023	Not Significant.
VCG - NCG	2.631	Yes, Significant.
ALG - NCG	3.620	Yes, Significant.

Clearly the difference is between the respondent groups residing in the adult education centre village and those residing outside it, but not between the two groups residing in the education centre village. Hence, the VCG gained quite substantially from the ALG.

The next question is this: why is it that there is a clearly discernable difference between ALG and VCG in the knowledge of untouchability but not on land holdings? One answer would be that they had lived all their lives with the former, and they had to face it at every turn of their life yet they had so internalised it that they no longer thought much of it. Moreover, even if the legislation on untouchability is enacted its implementation does not have any specific practical aspect to it. Hence, those who consciously study the problem become quite aware of it and its implications and how they may be able to fight it. In the case of land legislation, however, the issue is something that is very real, concrete and physical. They can experience it in their own life, and they could be beneficiaries of it or know those who have benefitted from it. Hence, the lower differences in their knowledge on the issue of land ceiling.

If the above explanations were true one would expect the control groups outside the education centre villages to have had more or less similar consciousness on this issue. But they did not. This could again be that a little more consciousness is built into the members of the education centre. They discuss it, they may consider invoking the legislation as a part of their action programme. Which of these could better explain the differences will be determined in part by their responses to the subsequent questions and partly by their responses to questions pertaining to the next social awareness component (action-intention).

From a substantive viewpoint, an estimation of the intervals within which the average scores would lie for the general population of the three groups provides the following: ALG = 53 to 65 per cent; VCG = 48 to 62 per cent; and NCG = 34 to 53 per cent. Thus the VCG had a high amount of overlap with the ALG as well as the NCG.

Finally, a reference to the RCG. This group had the lowest average percentage consciousness score and therefore, located in the lowest point of the downward pointing outward spatial distance ray.

2.2.1.2. AEC Related Groups

The distribution of the respondents in the three adult education centre related groups conform to the expectation that the percentage of magical level respondents would increase and that too significantly as one moved from the 'core' (AIG) to the partialised (the XLG). Only five per cent of the instructors as against and 41 per cent of the ALG and 57 per cent of the XLG were also in this zone. These are large differences with statistical and substantive significance. The F value is a high 17.025.

The T Test also confirms that the differences between consecutive pairs are also quite significant as will be seen here AIG vs ALG = 8.156 (SS at .01); ALG vs XLG = 3.223 (SS at .01).

This should not be surprising in view of the fact that the adult education centre discusses the subject of land and landlessness and so the learners are aware of the issue. But a sizeable percentage of the ALG were in the magical zone, and substantively speaking only 16 percentage points better than the XLGs. This could be explained by the probability that this phenomenon is usually one of the first to be taken up in the adult education centres and so the XLG had 'learnt about the legislation' before they ceased to be members of the adult education programme.

At this point it would be useful to compare the relative positions of the XLG and the VCG respondents. The VCG had an average percentage consciousness score of 55 as against the XLG figure of 43. The difference of 12 percentage points is of substantive interest because the VCG had done better than the XLG. One would be inclined here to observe that the percolation stream is the AIG-ALG-VCG lineage and not AIG-ALG-XLG. Though it is a bit early to make such definitive observations, one cannot help wondering if this trend, if established by subsequent analyses as well, would not be an indication that the XLGs had withdrawn not only from the adult education programme but also from the mainstream of village life. Meanwhile, it is sufficient to remember that most of the XLGs who had dropped out of the programme voluntarily were women from the younger age group. This would give strength to other speculations that women, especially after marriage or of marriageable age, withdraw from 'active social and political life' of their community either voluntarily or by force of social customs.

2.2.2. Source of Information

A sizeable percentage of the respondents in the different respondent groups, except the AIG, did not know about the legislation and so were not asked the next question on source of information about land legislation. The answers given by other respondents have been classified into five major categories, mass media (like radio, cinema, reading), public source (like political meetings, heard from villagers and from elders); officials (like government people, patwari, president); personal (which

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includes own observation of land distribution, beneficiaries from the same village, self was given land); and the adult education centre.

Table 6.5 Source of Information about Land Ceiling Legislation (%s)

Source	AL	VC	NC	RC		AI	AL	XL
Media	25	20	21	11		50	25	14
Public	44	51	59	39		22	44	36
Officials	5	5	11	17		5	5	5
Personal	15	20	8	33		23	15	41
Adult Education Centre	10	2	-	-		-	10	5
Total (100%)	270	201	90	108		35	270	52

For all six respondent groups the two major sources of information were the media and the public. Given that most of the respondents were illiterate or had low literacy levels it is not surprising that they depended more on the 'word of mouth' or public source for information. In any case this would be the more common way of communication in rural areas. It is only in the case of AIG that the media was the more important source. This is to be expected because instructors have to 'read up' to be able to instruct their learners.

What is also likely to support the contention that it is the verbal channels that are the most important means of communications is the fact that even among those associated with the adult education centres - the ALG and the XLG, the centres as a source of information hardly accounted for more than 10 percentage points. One would have expected at least the ALG to mention the centres in greater number because their knowledge about the legislation seemed to be a function of their participation in the programme.

2.2.3. Opinion on the Legislation

Having identified the source of information, the respondents were asked to give their opinion on whether they felt that the legislation was helpful or not. The criterion for deciding the answer was left to them. The different answers were grouped into three categories. Responses to illustrate each category are given below:

Unhelpful because those responsible for implementing it were swallowing, waste land was distributed, unfair to snatch from those who have to give it to those who do not have, somebody's private property should not be given to others, government did not pay compensation, how can one be asked to give away land for which one had worked hard to get, those who want land should work hard and earn it, by taking bribe the officials gave it to the landless and then snatched it back again.

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helpful to the landless so that they could now live better, they could work hard to live, it helped the landless to get some facilities.

equitable as all now became equal, there would be unity, land became one's own and there was no need to pay less money, government had done what it said it would do.

Table 6.6 Opinion on the Legislation (%s)

Views	AL	VC	NC	RC	AI	AL	XL
Unhelpful	5	8	6	6	3	5	5
Helpful	84	83	81	88	86	84	90
Equitable	12	8	13	6	12	12	5
Total (100%)	270	201	90	108	35	270	52

Reviewing Table 6.6 one finds that all the groups had given more or less the same answers, with more than 80 per cent in favour of the legislation because it helped the landless labourers, and five to thirteen per cent favoured it for its aim to bring about equitable distribution of land and to improve relations.

2.3 Knowledge Component

Having presented the results about each of the elements of the knowledge component of the social awareness dimension, it would be useful to compute and present the knowledge component consciousness level and score of the different groups.

Table 6.7 Social Awareness Knowledge Component (%s)

Level	AL	VC	NC	RC	AI	AL	XL
Magical	17	24	36	56	-	17	30
Naive	39	37	39	15	24	39	39
Critical	44	39	25	29	76	44	31
A.P.C.S.	64	57	45	37	88	64	51
C.V.	57	68	86		25	57	78
ANOVA	F-H = 16.944	(SS)			F-A = 15.893	(SS)	

The procedure for computing the component scores have been given in Chapter Two.

2.3.1. Hypothesis Related Groups

The percentage of respondents in the magical zone, progressively increases and the percentage in the critical zone decreases as one moves from the experimental ALG to the peripheral NCG. Overall, the average percentage consciousness score decreases from 64 per cent for the ALG to 45 per cent for NCG. Also, the variance is greater as one moves spatially outwards from the experimental to the control group.

Given the above findings one would be inclined to conclude that the hypothesis, in so far as this component is concerned, is upheld. In fact, the ANOVA confirms that there is a definitive and real relationship between the respondent's study status and their knowledge about select social issues of the rural areas.

Having confirmed the hypothesis one is left with the issue of the extent of 'radiation'. This has been assessed from the T Test. The T value between ALG and VCG is 2.497 (not statistically significant at .01 level). The T value between VCG and NCG is 3.500 (a S.S. at.01 level). Hence, one can say that while the ALG have been able to radiate their knowledge towards the VCG, the flow of knowledge has not reached the VCG.

Two observations may now be made about the RCG. First, this was the only group which had a majority of its respondents in the magical zone. Secondly, by virtue of having obtained the lowest average percentage consciousness score, the group falls in place in the downward moving consciousness score ray originating from the experiemental group and passing 'through' the VCG and NCG.

In conclusion, it would be useful to compare the performance of these groups about the two elements of the knowledge component. The product moment correlation between knowledge on untouchability and on land ceiling for each of the three groups is as as follows: ALG = 0.18; VCG = 0.25; and NCG = 0.21. Three points are worthy of note here. First, the respondents in all three groups obtained a lower average percentage consciousness score for knowledge about land ceiling. Secondly, the correlation values are low but stable for all the three groups as the values are significant at .01 level. Thirdly, the correlation value for the ALG is the lowest of three correlations.

2.3.2. AEC Related Groups

As will be seen from Table 6.7, the results for the three groups conform to expectations. The differences among the groups are significant. So are the differences between consecutive pairs (T:AIG-ALG = 6.047; ALG-XLG = 3.329). There is quite some 'leakage' in percolation when one moves from the 'core' (AIG) to the learner participants (with a drop of 24 percentage points), and to the outer group of XLG (a further drop of 13 percentage points).

While on the subject of percolation and radiation it would be useful to pick up the threads of differences between the XLG and the VCG. The VCGs had a clear advantage over the XLG with an average percentage consciousness score difference of six points. This is not statistically significant, and has been largely or rather exclusively contributed to by the differences in level of consciousness on the land issue.

3. ACTION INTENTION COMPONENT

Besides the knowledge of respondents about two specific issues common to rural areas an effort was made to ascertain their reactions to two hypothetical situations that would require them to bring to bear on these problem situations and their knowledge about the problems themselves. The respondents were asked what they would do if they were faced with two hypothetical situations: one pertaining to untouchability and the other to excess land. In real life they either may not have had to face such situations or even if they had faced them they may not have taken the action that they reported they would take. Hence, the responses constituted their best intentions or rather the maximum extent to which they would have been prepared to act to confront and tackle the problem situations.

3.1 Untouchability

To ascertain how the respondents would react to a hypothetical situation involving untouchability they were asked the following key question: "If you came to know that a scheduled caste person has been prevented from drawing water from a village well, what would you do?" The large variety of answers that were given by various respondents were classified into three categories corresponding to the conciousness levels.

Table 6.8 Action-Intention: Untouchability (%s)

Level	AL	VC	NC	RC		AI	AL	XL
Magical	49	64	74	84		16	49	73
Naive	4	2	3	2		11	4	1
Critical	47	34	23	14		73	47	26
A.P.C.S.	45	31	23	15		63	45	24
C.V.	89	126	160			42	89	153
ANOVA	F-H = 20.489 (SS)					F-A = 20.020 (SS)		

3.1.1. Hypothesis Related Groups

The percentage of respondents in the magical zone increases, and in the critical zone decreases as one moves from the stimulus fed experimental ALG to the control NCG. Hence one could say that the action-intention with respect to untoucha-bility is a function of study status and so the average percentage consciousness score decreases along the spatial distancing ray emanating from the ALG. This conclusion, based on visual observation is confirmed by the analysis of variance, as well as the T Test (T: ALG-VCG=5.102-SS at .01; VCG-NCG=2.242-not SS). The dividing line of radiation is the VCG, in that the ALG does not share its attitude with the VCG or that the VCG does not imbibe the value orientation of the ALG, but shares it with the NCG. It will be recalled here that the ALG and VCG had significant different values even with respect to the knowledge element. In the knowledge element the difference was 10 percentage points and now it is 14 percentage points.

From a substantive viewpoint it would be worthwhile to draw attention to three points. First, the variation in responses increases quite steeply as one moves from ALG to NCG (vide C.V.). Secondly, and arising out of the first, the estimated range of the average percentage consciousness score for the population is greatest for the NCG as will be seen below:

ALG=40 to 50 per cent; VCG=25 to 36 per cent; NCG 16 to 30 per cent. In fact, the NCG are entirely in the magical zone.

Thirdly, the RCG conformed to the hypothesis by falling in line with the other three groups and taking its appointed place in the lower extremity of the spatial distancing ray which starts from the ALG.

We may once again compare the responses of each group with respect to the knowledge and action-intention elements of untouchability. The most out-standing findings of this exercise are:

a) all three groups of respondents had lower action-intention average percentage consciousness scores compared to their knowledge score. This may lead one to the definitive conclusion that people will not always act according to their knowledge because of a number of other factors that may intervene to prevent action.

b) It is therefore not surprising, and this is the second point to note, that the corre-lation coefficient is not at all statistically significant for any of the three groups of respondents. (ALG=0.10; VCG=0.01; NCG=0.10) Thus one can now conclude that knowledge and action-intention are not mutually related.

c) The loss in the average percentage consciousness score increases as one moves from the ALG to the NCG. This also shows that even in 'retreat' there is a pattern consistent with the spatial distancing hypothesis that has been the focus of the study.

3.1.2. AEC Related Groups

The three groups continued to conform to the expected pattern with the AIG leading way ahead of the ALG, who in turn were follwed by the XLG. The vast majority of the AIG were critically conscious for their answers about action intention and were appropriate to this zone of consciousness. At the other end, the XLG, in a majority were in the magical zone. It is therefore, no surprise that the F value reveals a statistically significant difference among the groups giving additional support to the substantive argument that these three groups must necessarily differ, for teachers have to be far ahead of their students and those who do not continue to participate in the education forum will sooner or later fall way back. Further, these results, reflecting the position of the ALG both with relation to the hypothesis related groups and the AEC related groups and provide encouragement that the AEP was doing some good (at least at the level of verbalisation of appropriate answers).

Comparing the XLG with the VCG, it is again interesting to find that the VCG have done better than the XLG. These differences could be due to chance. But the important point to note is that the data do show a consistent trend in favour of the VCG.

3.2. Land Ceiling

The second hypothetical question put to the respondents was:"If you come to know that a person has more land than he is allowed to have under the law, what would you do?" The responses, as classified and categorised into the three levels of consciousness are given in Table No. 6.9.

Table 6.9 Action-Intention : Land Ceiling (%s)

Level	AL	VC	NC	RC		AI	AL	XL
Magical	54	69	74	89		19	54	79
Naive	38	24	19	11		68	38	13
Critical	8	8	7	-		13	8	8
A.P.C.S.	28	20	16	1		47	28	15
C.V.	116	162	188			60	116	210
ANOVA	F—H = 9.401 (SS)					F—A = 16.712 (SS)		

3.2.1. Hypothesis Related Groups

The majority of respondents in all three groups under consideration were in the magical zone, and only about eight per cent each of the ALG, VCG and NCG were in the critical zone. But going by the trend in responses the percentage in the

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magical zone increases steadily from the experimental ALG to the control of NCG. This observation could be extended to include the RCG as well. The ANOVA also statistically confirms that the hypothesis of this study, in so far as it applies to this element is upheld.

From a substantive viewpoint variability is indeed very high for all groups and it increases with increase as one moves from ALG to NCG.

Finally, comparing the consecutive groups we find that the ALG and VCG significantly differed in their average scores (T=3.456). The VCG and NCG seemed to belong to the same or more or less the same average situation (T=1.211). Also the probable spread of the average scores as required for the general population of the groups is as follows: ALG = 24 to 31 per cent; VCG = 15 to 24 per cent; and NCG = 11 to 22 per cent. Thus, all three groups were fairly and squarely in the magical zone.

Comparison between the knowledge element and the action-intention element on this same issue of land ceiling yields the following coefficient correlations ALG=.16; VCG=.18; and NCG=.18. Given the earlier observation that there was a drop in the average percentage consciousness score as between knowledge and action-intention regarding untouchability, it is not surprising that in this element too there have been fall in percentage ranging from 27 per cent (NCG) to 48 per cent (AIG). This means that the problem is of such a nature that not many would venture forth to take any initiative. All the paired comparisons between knowledge and action-intention are highly significant both statistically and substantively speaking. On the whole, on the basis of the correlation coefficients, one could say, that as the knowledge level about the problem increases the action-intention also increases but more tardily.

The comparision using the coeffecient of correlation between the action-intention on the two issues yields the following: ALG=0.34; VCG=0.43 and NCG=0.34 The results above are self explanatory and conform to the earlier observations that there has been a dramatic and significant drop in the average percentage consciousness score as between action-intention on the problem of untouchability and that on land ceiling. These results further confirm that it is easier to possess knowledge than to act, it is easier to act on a problem of untouchability because there is clearer support for any action against this problem than to act on land issues on which there is quite a bit of divided opinion. In a way these results are surprising because the majority of those who responded to the question of whether the legislation on land ceiling was good stated that it was helpful and equitable. May be what they meant was that it would be a good thing if it was implemented. Unfortunately, we do not have their opinion on whether they also thought that the abolition of untouchability was also good.

More generally, there is a high and significant correlation in the views on the two issues.

The gap between knowledge and action-intention can be explained in a multiplicity of ways:

Viewed from the point of dependent culture and people emerging out of this culture towards self-reliance if the stress is on positive self image they may feel that they can live as dignified people even without property (as landowners), a concept that did not enter into their life-experience.

Viewed from the point of view of critical knowledge and its relation to action it shows that there is no automatic connecting force that unites both in actual life.

Viewed from the point of view of power and action this gap seems to show how the marginalised groups that have experienced power and its organization only to exploit and to dominate, have to rise to a new notion of power to organize themselves and to restructure the life of each member. This arises only by slow successes that they may encounter in their past experiences of organizing themselves.

Quite often the knowledge of the problem is not fully translated into appropriate attitudes or skills or organizational arrangements to facilitate meaningful action. If no action is taken one can expect that in course of time, the attitudes, action-intention and the action levels will progressively fall to lower and lower levels.

3.2.2. AEC Related Groups

The three groups continue to be ranked according to the expected pattern. None of the groups had an average percentage score taking it into the critical zone, but the ALG and XLG were in the magical zone.

The differences in average percentage score of the AIG and ALG, is a significant one as the T value is 4.063. The differences between the ALG and XLG is also significant (4.1318)

3.3   Action Intention Component

The consciousness score for the action-intention components is given in Table 6.10

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Table 6.10   Action Intention Component Consciousness Level.

Level	AL	VC	NC	RC	AI	AL	XL
Magical	49	66	75	86	17	49	73
Naive	12	10	17	10	19	12	10
Critical	39	24	18	4	65	39	18
A.P.C.S.	39	27	21	10	58	39	21
C.V.	82	117	142		42	82	146
ANOVA	F-H = 24.090 (SS)				F-A = 21.934 (ss)		

3.3.1   Hypothesis Related Groups

The combination of the two hypothetical situations for measurement of action-intention does not change the overall pattern that has emerged so far. In essence: the results show that as one moves from the ALG to the NCG and even further to the RCG:

(a)   the percentage of respondents in the magical zone increases,

(b)   the percentage of respondents in the critical zone decreases,

(c)   the average percentage consciousness score decreases, and

(d)   variability increases.

These four observations reflect a definitive trend and ANOVA confirms that these differences are statistically significant. Hence, the hypothesis of the study that there is definitive correlation between the study status of the respondents and their consciousness level stands confirmed.

It is a matter of detail to see where the line of demarcation can be drawn. According to the T test it is drawn between the ALG and the VCG (T=5.345) implying that the ALG had not radiated their gains to the VCG. The VCG and the NCG, therefore were from the 'same universe' (T=2.255).

3.3.2 AEC Related Groups

These three groups continued uninterruped in their pattern of responses reflecting their consciousness level. The differences are significant and substantial with only the AIG in the critical zone. There is significant difference between the AIG and ALG (T=4.343) as well as between the ALG and XLG (T=3.724).

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Coming to the comparison between the XLG and the VCG we find that the VCG continued to be ahead of the XLG. This seems to further support an earlier observation that persons who leave a programme are likely to get sidelined either through their own volition or by the community as dropouts from a system.

4. SOCIAL AWARENESS DIMENSION

Having presented details of the elements and components of this dimension it would now be necessary to arrive at the dimension level consciousness score of the different groups. The procedure for doing this has been described in detail in Chapter Two and so it remains to only present the results.

Table No. 6.11 Social Awareness Consciousness Dimension Level(%s)

Level	AL	VC	NC	RC	AI	AL	XL
Magical	37	58	66	85	11	37	67
Naive	22	18	17	12	5	22	15
Critical	41	24	16	4	83	41	18
A.P.C.S.	46	35	27	17	65	46	28
C.V.	60	77	94		29	60	97
ANOVA	F—H = 35.359 (SS)				F—A = 34.129 (ss)		

4.1 Hypothesis Related Groups

Review of the results presented in Table 6.11 with respect to the hypothesis related groups clearly reveal that:

a) the proportion of respondents in the magical zone increases as one moves from the 'centre' of radiation to the periphery. As against only a minority of ALG respondents in the magical zone, a majority of respondents of three control groups are also in the magical zone.

b) the proportion of respondents in the critical zone decreases as one moves from the 'centre' of radiation to the periphery,

c) variability increases from ALG to NCG

d) The hypothesis that the level of consciousness would decrease as one moves spatially from the ALG to the NCG is confirmed by the F test results. In fact this finding can be extended to include the RCG as well.

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At this point it would be useful to recall that it was intended to test the hypothesis at the dimension level after controlling the four independent variables in which the three respondent groups differed. These variables are age, sex, religion and socio-economic status. Having undertaken this exercise of controlling for these variables, the partial correlation obtained is 0.258 which is statistically significant at .001 level. Hence, the hypothesis as it applies to this dimension is fully confirmed and one can attribute the difference between the experimental and control groups to the adult education programme.

The coefficient of correlations were computed between the dimension and each of its components and the following statistics were obtained.

Social Awareness Dimension		ALG	VCG	NCG
a.	Knowledge Component	.49	.45	.50
b.	Action-intention Component	.99	.93	.93

It is quite clear from the above that it was the action intention, in each respondent group that had a greater influence on the overall value of the dimension of social awareness.

4.2 AEC Related Groups

The three groups compared here continued to maintain the pattern of rank order as well as their relative distances. The F test confirms a statisticaly significant differences among the groups. The T test results indicate that there is significant difference between the AIG and ALG (T=5.958) with the ALG and the XLG also differing significantly in their average percentage consciousness score (T=6.171).

In the final analysis, the AIG emerged, on the basis of the average percentage consciousness score, as the only critical conscious group with a 65 per cent social awareness. In fact, in terms of individuals, 83 per cent had critically conscious social awareness as measured by the two major components. The ALG on the average, fell short of the critical level by four percentage points, and the XLG fell short of the naive zone by a mere two percentage points. This would mean that the average scores for the AIG was pulled down by the 11 per cent magical zone instructors; the ALG and the XLG had their average pulled up by their critical zone members (41 and 18% respectively).

4.3. Some Comparisons

The first comparison that has to continue through this chapter is the relative average percentage consciousness score of the XLG and the VCG. Given the consistent 'upper hand' that the VCG have had with respect to the earlier variables, one would expect the same advantage to be exhibited here too. And so it is.

The second comparison is the rank ordering of the six groups of respondents. Theoretically, if all the six were from one and the same population and selected in relation to each other then one would expect the ranking in descending order to be AIG(1), ALG(2), XLG(3), VCG(4), NCG(5) and RCG(6). The expected and the actual rank that they obtained on a rank scale is as follows:

Group	Expected	Actual	Percent Position
AIG	1	1	8.3
ALG	2	2	25.0
XLG	3	4	58.3
VCG	4	3	41.7
NCG	5	5	75.0
RCG	6	6	91.7

The expected ranking is confirmed in actuality except for the exchange of ranks between the XLG and the VCG. This was anticipated on the basis of their relative scores all through this chapter.

To sum up the findings of this chapter: the major conclusion is that the hypothesis that the consciousness level, as measured by social awareness, would decrease as one spatially moved from the experimental group (ALG) to the full control group (NCG) through the partially controlled group (VCG) has been confirmed and so the null hypothesis that the level of social awareness is not a function of the adult education programme can be rejected.

1. INTRODUCTION

The first step towards self actualisation and self reliance is to know what are the facilities in the community that can be used to one's optimum advantage. The second step would be to make use of these facilities. In rural India facilities available to any individual to maximise or optimise his well being would include the basic services like food, shelter, health and education. While some of these would have to be paid for quite a few may be availed of at little or no cost.

The question may be asked: why should one know of these facilities and make use of them in order to become critically conscious? The answer is that unless a man is aware of what is available to him, and under what conditions it can be made available to him, he is likely to be the 'poorer' or the 'weaker' or the more 'sick' for not having taken advantage of the facility. For example, if he is entitled to assistance to improve his economic well being, and he does not know this or having heard of it fails to take advantage of it, he is economically the poorer if his current source of employment and income are inadequate to enable him and his family to live a life free from want, or to move above the poverty or starvation line and so on.

Similarly, if he does not know that he can get the basic quality foodgrains needed for his and his family's living at reasonable rates through ration shops by getting a ration card, and if instead he purchases these very same grains at higher prices from a shopkeeper who would not tell him of the ration system, then he is certainly depriving himself and his family of vital economic resources which are depleted by paying higher prices for goods that he could have bought at lower prices. It is quite another matter to argue that he could, even in a ration shop, be cheated of his quality grains and in proper quantity. The point here is that if one does not know what he is eligible for he loses on it. Even if he knows and does not use it, he is worse off than he need be.

Hence in this chapter we discuss these twin questions of knowledge and usage. In tandem they determine how functional a person is. His ignorance and or non utilisation hampers to a degree his functioning. It is implied that if he knew and utilised these facilities he would have taken the first steps towards self actualisation.

The facilities commonly available in rural Andhra which have been explored in this study are:

A.   Economic Growth Facilities

      1.   Loans for employment.

      2.   Loans for agriculture.

      3.   Free fertilisers, seeds, and insecticides.

      4.   Veterinary services.

B.   Facilities for Family Growth:

      1.   Loans for housing.

      2.   Free medical and vaccination services.

      3.   Scholarships, hostels.

      4.   Savings account.

      5.   Ration card.

We shall now consider each of the above and then present the level of consciousness achieved by the different respondent groups. The instructors were excluded from this battery of questions because the social functionality topics are among the first to be taught to them during their training and they in turn were training the ALG.   (In retrospect we realise that they should also have been asked this question to ascertain how many of them have a low consciousness level with respect to functionality). Because of this no attempt has been made in this Chapter to present "AEC related groups analysis".

2.   ECONOMIC GROWTH FACILITIES

2.1 Loans for Employment

Loans for employment include facilities to purchase carts, sewing machinest and shops. Such loans may be availed of from banks under the empolyment gene-ration scheme or from the Scheduled Caste Finance Corporation, or other governmen initiated programmes. So the respondents in the different groups, excluding the instructors, were asked if they were aware of these facilities and whether or not they had made use of these loans facility to improve their economic capacity.

Table 7.1 Loans for Employment: Knowledge and Usage (%s)

Response	AL	VC	NC	RC	XL
Don't Know	43	46	54	62	53
Know, but not used	53	48	43	32	43
Know and Used	4	6	3	6	4
Total (100%)	458	340	191	300	124
Average % score	31	30	25	22	26

Considering the first three groups (the hypothesis related groups) and the RCG, we find that the level of knowledge drops as one moved from the ALG to the RCG. If average scores are computed (don't know: 0, know but not used: 1, know and used: 2), the averages, expressed as a percentage, would be: ALG = 31 per cent, VCG = 30 per cent, NCG = 25 per cent, and RCG = 22 per cent. In other words, there is not much to choose among the four groups.

A second observation, based on the first, that may be made about the same four groups, is that very little use was made of the loan facility as only three to six per cent in the different groups claimed to have used it. More interesting, however, is that six per cent each of the RCG and VCG reported using the facility. Converting this into percentage of users among those who knew about it the RCG come out the most creditable as will be seen from the following figures:

ALG = 7 per cent; VCG = 11 per cent; NCG = 7 per cent; and RCG = 16 per cent; (XLG = 9 per cent). We do not know of any facts which would account for this differences between groups. Again, compared to the ALG though the XLG had a lower percentage of respondents knowing about the loans scheme for employment, yet, they had a higher percentage of users (9% vs 7%).

Having seen the overall knowledge-usage level of respondents it would be useful to ascertain what was the source from which respondents, who knew of the facility, got their information about this scheme.

Table 7.2 Loans for Employment: Sources of Information : (%s)

Source	AL	VC	NC	RC	XL
Adult Education Programme	23	2	1	-	14
Mass media	4	5	3	-	2
Public	16	23	26	8	23
Beneficiaries	8	8	5	29	9
Officials	46	59	60	54	45
Religious	1	2	1	-	-
Can't recall	2	-	3	9	6
Total (100%)	261	184	88	114	64

Overall, officials were the single most important source of information about the scheme. This is followed by the public or word of mouth source. However, a much larger percentage of RCG obtained their information from beneficiaries. Does it mean then that there were more beneficiaries in the RCG villages as compared to the other villages or that the beneficiaries in these RCG villages were more vocal and gave publicity to their benefits?. The general answer would seem to be in the affirmative for we have already seen that a relatively higher percentage of the RCG who knew of the scheme were users also. Also beneficiaries are the best advertisers and salesmen for a scheme.

A second finding that must be noted is that understanding the adult education centre as a source of information was almost exclusively refered to by the ALG and XLG.

Having ascertained the sources of information, respondents who knew of the facility but did not use it were asked their reasons for not taking advantage of it.

Table 7.3 Loans for Employment: Reasons Not Used: (%s)

Reasons	AL	VC	NC	RC	XL
Not interested	33	36	32	17	58
Not eligible/applicable	6	7	4	1	2
None to help/ignorant illiterate	20	25	23	27	23
Not available in village	1	2	10	5	-
Can't afford	21	21	22	28	11
People obstruct	0	1	1	-	2
Trying for it	3	-	-	1	2
Request rejected	9	3	5	-	2
No response	5	6	4	21	2
Total (100%)	243	163	82	96	53

The three main reasons for non-use were: disinterestedness in the facility, inability to take advantage of it because of ignorance, illiteracy, and none to help them; and could not afford the facility. Unfortunately, no further questions were put to the respondents to find out why they were disinterested or could not afford the facility. It is possible that they had to get securities for the loan, or unable to generate enough activity to repay the amount in instalments.

2.2 Loans for Agriculture

Loans for agriculture, a specific assistance for those who already have an economic activity - agriculture, helps them to increase their agricultural produce and profits.

Table 7.4 Agriculture Loans: Knowledge and Usage (%s)

Response	AL	VC	NC	RC	XL
Don't know	34	39	45	60	43
Know but not used	57	51	44	33	46
Know and used	9	10	11	7	11
Total (100%)	458.	340	191	300	124
Average % score	38	36	33	24	34

The percentage of respondents who did not know about the agricultural loans scheme increases as one moves spatially away from the ALG. Those who did not know formed a higher percentage among the XLG than among the VCG. The overall average percentage knowledge-usage score expectedly falls from 38 per cent for the ALG, itself a relatively low rate, to 24 per cent for the RCG. This can be due to one of two reasons. The percentage of agricultural land holders or agriculturists having their own land to cultivate (as owners or tenents) is lower as one moves away from the 'hub' of the spatial distance spectrum. Or, as with the case of the employ-ment loan facility they were just ignorant or indifferent. Among those who knew of the facility the user percentage in each group is as follows: ALG = 14 per cent; VCG = 16 per cent; NCG = 20 per cent; RCG = 18 per cent; and XLG = 19 per cent. The usage rate is the lowest among the ALG.

We next turn to the different sources of information that those who knew about the agricultural loans scheme had mentioned.

Table 7.5   Agricultural Loans: Sources of Information (%s)

Source	AL	VC	NC	RC	XL
A.E.P.	19	3	1	-	15
Mass Media	4	5	3	-	4
Public	17	21	23	8	20
Beneficiaries	8	7	6	25	11
Officials	49	61	67	52	48
Religious	1	1	1	-	1
Don't Recall	3	1	-	15	-
Total (100%)	302	207	105	120	71

The two most important sources of information about the agricultural scheme were in order of importance, the officials, and the public or word of mouth.   Again, the RCG and the AEC related groups varied their responses.   For the RCG the bene-ficiaries were a more important source than the word-of-mouth.   In the case of the adult education centre related groups (ALG, XLG), the education programme was as important a source as the word-of-mouth.   It is not surprising that many respondents among the education centre related groups mentioned the centres, but what is of significance is that the RCG continued to get their information from beneficiaries. This source seems to have played a very small role as a communication agent with the other four groups.

The third   question put to respondents who   knew   about   the   scheme was their reason for not making use of it.

Table 7.6   Agricultural Loans:Reasons Not Used (%s)

Reasons	AL	VC	NC	RC	XL
Not interested	33	35	26	17	35
Not eligible/applicable	16	14	5	2	14
No help/ignorant/illiterate	18	15	25	29	16
Not in village	1	2	11	7	2
Can't afford	18	18	17	27	14
People obstruct	1	1	.	.	. .
Trying for it	2	.	1	1	4
Request/appln rejected	5	4	5	1	7
No reason given	6	11	10	16	8
Total (100%)	261	173	84	90	57

The three most important reasons, in order of importantce, were the same as those given for the non-utilisation of the employment loan facility: not interested in the scheme (may be because they had no occasion to take loans as they had no land of their own to cultivate), could not afford it (even if they were interested), and there was none to help them get the loan because they were ignorant or illiterate. One is really surprised at the sizeable percentage of ALG giving this last reason. One would assume that it was their due as participants in the adult education programme to learn about schemes and, more important, to learn how to go about getting these not only for themselves but also for other members of their village. Or may be respondents who gave this answer were from the weaker education centres or the more newly started ones. One is also surprised that among the RCG the single highest per cent of respondents claimed to be helpless despite the fact that the single largest source of information about the facility was the beneficiaries who may be drawn from the same milieu as they.

On the whole, keeping in mind that the majority of respondents were from the marginalised landless class, they had neither the land nor the capacity to get such loans. One wonders whether the RCG belonged in the same milieu for it will be recalled (see chapter Two) they were little better off than the others in their economic condition. This in turn would mean a higher literacy and higher landholdings.

2.3 Free Fertilisers, Seeds and Insecticides

This third facility, consisting of agricultural inputs, is closely related to the second, viz, agricultural loans.

Table 7.7 Agricultural Inputs:Knowledge and Usage (%s)

Response	AL	VC	NC	RC	XL
Don't know	45	48	52	72	59
Know/don't use	38	39	34	24	26
Know and use	17	13	14	4	15
Total (100%)	458	340	191	300	124
Average % score	36	33	31	16	28

Though the three hypothesis related groups conformed in pattern to the expected increase in ignorance and decrease in average score as one moved from the ALG to the NCG, yet these differences are small and so insignificant. The RCG had the highest percentage of respondents who did not know about the facility, and a very much lower percentage of those who knew and used the facility. It should not be surprising, therefore, that the average percentage scores between the NCG and the RCG are significant at the .01 level (T = 3.992). This is also reflected in the percentage of users among those of RCG who knew about the facility (AL=31 per cent; VC=25 per cent; NC=29 per cent; RC=14 per cent).

Between the two adult education centre related groups, the ALG and XLG, there is a statistically significant difference in knowledge and usage. Though the XLG had a higher percentage of 'don't know', yet the percentage of users among those who knew the facility was higher (31% for ALG, 37% for XLG).

Overall, the percentage of users of facilities like fertilisers, is much higher than the users of the loan facility for agricultural improvement. This is true for all groups except the RCG who registered a drop of four percentage points in the use among those who knew of the facility.

Table 7.8 Agricultural Inputs:Sources of Information (%s)

Source	AL	VC	NC	RC	XL
A.E.P.	13	4	1	-	4
Media	4	4	4	-	6
Public	19	22	26	40	33
Beneficiaries	7	11	5	13	10
Officials	47	58	59	35	43
Religious	2	1	-	-	-
Don't recall	7	1	4	12	4
Total (100%)	252	177	92	84	51

The two main sources of information about the inputs were, officials and the oral word of mouth. The beneficiaries were the third source of information.

Table 7.9 Agricultural Inputs:Reasons Not Used (%s)

Reason	AL	VC	NC	RC	XL
Not interested	36	29	35	25	42
Not eligible/applicable	41	35	34	40	33
No help/ignorant/illiterate	7	5	8	3	8
Not in Village	1	1	9	11	-
Can't afford	9	8	5	10	13
People	-	-	-	-	-
Trying	1	-	-	1	-
Request rejected	1	-	-	-	-
No response	4	22	9	10	4
Total (100%)	174	133	65	72	32

Two important reasons for non utilisation of the agricultural input seem to be interrelated. The reasons are 'not eligible/applicable' and 'not interested'. The first,

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implied that the respondents had no land in which to use the facilities. The lack of interest is also due probably to the same reason.

2.4 Veterinary Services

This is the fourth of the four economic development schemes.

Table 7.10 Veterinary Services:Knowledge and Usage (%s)

Response	AL	VC	NC	RC	XL
Don't know	27	27	31	55	31
Know/don't use	25	25	29	14	24
Know and used	48	48	40	31	45
Total (100%)	458	340	191	300	124
Average percentage score	61	61	55	38	57

Overall, the percentage of respondents in the different groups who did not know about the facility was low and the percentage of users was high. The user percentage among those who knew is also very high as will be seen below: ALG=65 per cent; VCG=65 per cent; NCG=58 per cent; RCG=69 per cent; and XLG=65 per cent. Usage was high probably because most of them had cattle which needed medical attention at sometime or other.

Table 7.11 Veterinary Services: Sources of Information (%s)

Source	AL	VC	NC	RC	XL
A.E.P.	7	0	-	-	1
Media	1	1	-	-	1
Oral	7	10	8	1	12
Beneficiaries	27	31	41	38	28
Officials	51	51	48	52	50
Religious	0	1	-	-	-
Don't recall	6	5	4	10	8
Total (100%)	334	248	132	135	86

A clear pattern continues to emerge with the two important sources being officials and beneficiaries. The former source was less important of the two for the RCGs.

Table 7.12 Veterinary Services: Reasons not Used (%s)

Reason	AL	VC	NC	RC	XL
Not interested	30	28	31	26	27
Not eligible/applicable	61	52	41	29	53
No help	-	1	–	2	–
Service not in village	2	–	3	19	–
Can't afford	–	1	2	–	–
People obstruct	–	–	–	–	–
Trying for it	–	–	–	–	–
Request rejected	–	–	–	–	–
No response	7	18	23	24	20
Total (100%)	115	85	59	42	30

The reasons follow more or less the same pattern as those given for the earlier mentioned facilities. One important difference is that about 19 per cent of the RCG stated that they were not eligible or it was not applicable to them.

3.   FACILITIES FOR FAMILY GROWTH

The next cluster of five facilities pertain to the family: shelter, health, education, savings and food. We shall deal with each of them now.

3.1 Loans for Housing

Loans are available to rural dwellers for purchase of sites and for purchase of material for building.

Table 7.13 Housing Loans: Knowledge and Usage (%s)

Response	AL	VC	NC	RC	XL
Don't Know	38	40	41	65	48
Know/don't use	50	50	56	30	41
Know/used	12	10	3	5	11
Total (100%)	458	340	191	300	124
Average % score	37	35	31	20	32

The results for the hypothesis related groups show that ignorance about the loans scheme increases as one moves from the ALG to the RCG. This drop does not amount to real differences but could be attributed to change factors. The difference between the two education centre related groups is marginally significant.

Overall, the utilisation rate is also low with the RCG having an edge over the NCG (ALG=19%, VCG=17%, NCG=5%, RCG=14%, and XLG=21%). The XLG for the first time had the highest utilisation level with a 21 per cent of those who knew the facility also making use of it.

We now move on to the second question: what were the sources of information about the scheme?

Table 7.14   Housing Loans: Sources of Information (%s)

Sources	AL	VC	NC	RC	XL
A.E.P.	23	7	1	–	19
Media	5	9	4	–	3
Public	18	23	35	10	17
Beneficiaries	6	6	8	30	14
Officials	39	49	59	54	38
Religious	7	6	1	.	6
Don't recall	1	1	1	16	3
Total (100%)	284	204	113	105	64

To the majority of groups the two main sources of information were the officials and public or oral communication. But for the RCG the sources were officials and beneficiaries.

Table 7.15   Housing Loans: Reasons Not Used (%s)

Reason	AL	VC	NC	RC	XL
Not interested	25	39	34	14	31
Not eligible/not applicable	14	17	13	3	8
No help	21	17	15	32	27
Service not in village	3	5	5	6	2
Can't afford	22	15	16	33	12
People obstruct	1	–	1	–	–
Trying for it	1	11	1	1	2
Request rejected	9	5	2	1	4
No response	3	1	14	10	14
Total (100%)	229	170	107	90	51

Once again the reasons for not utilising the facility are similar to those given in response to the same question on other facilities. But the RCG had a much higher percentage of reporting 'no help' and 'can't afford'.

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3.2 Medical Facilities

The second aspect of family welfare is the health of its members. Medical facilities help reduce morbidity and prevent illnesses. Hence the respondents were asked about the facility in their village and their use of it.

Table 7.16 Medical Facilities: Knowledge and Usage (%s)

Response	AL	VC	NC	RC	XL
Don't Know	18	21	25	60	31
Know/not used	15	14	24	8	13
Know/used	67	65	51	32	56
Total (100%)	458	340	191	300	124
Average % Score	75	72	63	36	63

Three points worthy of note in table 7.16 are:

a) the average percentage score, which is based on knowledge and usage, decreases as one moves from the ALG to the RCG, with the score dipping to below half in the case of the RCG.

b) the overall utilisation rate among those who knew of the facility was quite high (about 80 per cent)

c) the relationship between knowledge/usage and study status or hypothesis design related status of the respondent groups is highly significant. Though no consecutive pair of average percentage scores is significant (T Test), yet it is the general steady slope of the 'line' that has accounted for the statistically significant difference.

Given the very high percentage of respondents who knew of the facility and utilised it, it would be interesting to know the source from which they obtained their information about the facility.

Table 7.17 Medical Facilities: Sources of Information (%s)

Source	AL	VC	NC	RC	XL
A.E.P.	7	1	—	—	3
Media	0	0	1	1	1
Public	8	10	10	2	10
Beneficiaries	18	18	13	38	13
Officials	55	65	76	59	65
Religious	1	1	—	—	1
Don't recall	5	4	1	—	6
Total (100%)	398	269	143	120	86

Overwhelmingly, the respondents identified the officials as the main source of information about the facility. The second source, far behind the first, was the beneficiaries. All other sources accounted for 10 per cent or less.

The reasons why a number of respondents did not use the facility was asked and their answers are reported in Table 7.18

Table 7.18 Medical Facilities: Reasons Not Used (%s)

Reasons	AL	VC	NC	RC	XL
Not interested	61	50	52	29	56
Not eligible/applicable	9	23	9	8	13
No help	6	10	17	4	19
Service not in village	4	13	7	29	–
Can't afford	3	–	–	–	–
People obstruct	–	–	–	–	–
Trying for it	–	–	–	–	–
Request rejected	–	–	4	–	–
No response	17	4	15	30	12
Total (100%)	69	48	46	24	16

The majority, with the exception of the RCG, had not used it because they did not need it. A high 30 per cent RCG reported that they could not recall the reason or that the service was not available in the village.

3.3 Educational Facilities

The facilities included here are free education for children, scholarships, and free hostel facilities for scheduled caste children.

Table 7.19 Educational Facilities: Knowledge and Usage (%s)

Response	AL	VC	NC	RC	XL
Don't know	43	49	53	78	51
Know/don't use	29	27	31	10	20
Know/used	28	24	16	12	29
Total (100%)	458	340	191	300	124
Average % Score	43	38	32	17	39

The points worthy of note from Table 7.19 are:

a) The extent of 'knowledge/usage' is quite low considering that the government has been making profound propaganda about educational facilities for the rural masses. In fact, the 'don't know' hovers around the 50 per cent mark for the first three groups and is as high as 78 per cent for the RCG.

b) Though the percentage of 'don't know' among the RCG is the highest the usage rate among those who knew is also the highest with a majority of them making use of the facility. The RCG have thus continued to exhibit marked differences in their responses to questions on facilities.

c) The XLG also had a higher usage rate than the ALG. This would be either because they had higher educational aspirations or because there were fewer respondents among the ALG having children who could make use of the facility.

Table 7.20 Education: Sources of Information (%s)

Source	AL	VC	NC	RC	XL
A.E.P.	33	23	–	–	34
Media	2	2	26	20	2
Public	9	14	9	33	16
Beneficiaries	7	6	8	15	7
Officials	41	51	58	18	36
Religious	2	2	–	–	–
No response	6	1	–	14	5
Total (100%)	261	173	90	66	61

The most conspicuous result presented in Table 7.20 is that a sizeable percentage of respondents from the adult education centre villages reported that the adult education programme was their source of information. This response could be expected from the ALG, VCG and the XLG. But the NCG and RCG depended on the Media for their information.

Table 7.21 Education: Reasons Not Used (%s)

Reason	AL	VC	NC	RC	XL
Not interested	32	20	22	23	52
Not eligible/applicable	57	51	49	23	36
No help	4	17	17	20	4
Service not in village	3	2	2	20	–
Can't afford	–	3	2	3	–
People obstruct	–	–	–	–	–
Trying for it	–	–	–	–	–
Request rejected	4	3	–	–	–
No response	–	7	8	11	8
Total (100%)	133	92	59	30	25

The responses regarding the non–utilisation of the educational facilities, more or less follow the expected trend in that most of them reported that they did not have the facility or were not interested probably because there were no children in the family.

3.4 Savings Account

The fourth facility intended to help the family, especially on a rainy day, is the savings that it makes during the sunny days of its life.

Table 7.22 Savings Accounts: Knowledge and Usage (%s)

Response	AL	VC	NC	RC	XL
Don't know	27	44	56	68	42
Know/don't use	36	44	36	28	37
Know/used	37	12	8	4	21
Total (100%)	458	340	191	300	124
Average % Score	55	34	26	18	40

Table 7.22 reveals that the percentage of respondents who did not know about the savings facility increased and those who knew and used the facility decreased as one moved outward spatially from the ALG to the NCG and thence to the RCG. The difference among groups is statistically very significant.

Table 7.23 Savings: Sources of Information (%s)

Sources	AL	VC	NC	RC	XL
A.E.P.	44	9	1	–	39
Media	1	11	7	1	1
Oral	10	21	29	15	19
Beneficiaries	–	3	2	7	3
Officials	43	51	56	72	33
Religious	1	4	–	–	4
No response	1	1	5	5	–
Total (100%)	234	190	84	96	72

The officials continued to be the most important source of information. Among the ALG, the AEP had a one per cent gain over the officials.

Table 7.24 Savings: Reasons Not Used (%s)

Reasons	AL	VC	NC	RC	XL
Not interested	2	3	3	1	4
Not eligible/applicable	3	1	19	–	4
No help	4	1	–	–	4
Service not in village	1	–	–	–	–
Can't afford	84	92	68	89	70
People obstruct	33	–	–	–	–
Trying for it	–	1	–	–	–
Request rejected	–	–	–	–	–
No response	3	2	10	10	17
Total (100%)	165	150	69	84	46

The most obvious reason a person does not have savings, even after knowing of it, is that he has no money and that is what the overwhelming percentage of respondents in all groups reported.

3.5 Ration Card

The last item in the family growth section is the ration that every family needs. If it has a card it can get, hopefully, better quality foodgrains at fair prices.

7.25 Ration Cards: Knowledge and Usage (%s)

Response	AL	VC	NC	RC	XL
Don't know	6	11	6	39	14
Know/don't use	6	6	11	5	5
Know/used	88	83	83	56	81
Total (100%)	458	340	191	300	124
Average % Score	91	86	89	59	84

One major observation that may be made from Table 7.25 is that the RCG again 'stepped out of line' to have a high percentage not knowing about ration cards. This needs exploration along with the finding that 11 per cent of the VCG and six per cent each of ALG and NCG also were unaware about the ration card facility.

Table 7.26 Ration Card: Sources of Information (%s)

Sources	AL	VC	NC	RC	XL
A.E.P.	1	1	–	–	3
Media	23	23	23	26	26
Oral	8	7	8	–	8
Beneficiaries	10	10	8	–	8
Officials	50	49	58	60	45
Religious	–	–	–	–	–
No response	7	8	3	14	6
Total (100%)	431	303	180	183	107

The two main sources of information, in order of importance for all groups were: officials and the media.

Having completed the presentation of detailed data about the various facilities in terms of knowledge and usage as well as source and reasons for non utilisation of services among respondents who knew about these different facilities, we shall now turn to the composite picture of functionality.

4. SOCIAL FUNCTIONALITY DIMENSION

In this section we consider the relative positions of the different respondent groups with respect to their social functionality consciousness score. As pointed out in Chapter Four this has been computed from their responses to the one major question about knowledge of the facility. The other questions of usage and reasons for not utilisation have not been used in computing the consciousness score for the simple reason that quite a few were not be able to use a facility because it did not apply

to them, for example agricultural loans and fertiliser, would be of no use to those who do not have their own land to cultivate. Again, it may seem as though a penalty is laid on those who do not use some facilities when they don't need and are in fact doing a good 'service by not using' them like medical facilities, veterinary services, education (in the absence of children). It is for these reasons that the consciousness scoring had to be confined to knowledge of the facilities.

Table 7.27 Social Functionality Consciousness Dimension Level

Level	AL	VC	NC	RC	XL
Magical	20	26	33	63	31
Naive	9	11	9	4	6
Critical	71	64	58	33	63
A.P.C.S.	74	69	65	41	64
C.V.	41	48	53		54
ANOVA	F-H = 6.795 (SS)			F-A = 5.088 (SS)	

The results in Table 7.27 fully uphold the hypothesis that the level of social functionality is a function of the study status of the respondent groups, or, more specifically, as one moves from the ALG to the NCG the consciousness level of respondent groups would significantly drop. This is confirmed by the analysis of variance test (F).

In order to ascertain the 'radiation' or percolation effect the T test was computed for each consecutive pair of respondent groups.

Groups Compared	T Test	SS .01
ALG Vs VCG	2.141	No
VCG Vs NCG	1.371	No
ALG Vs NCG	3.195	Yes

The differences between the ALG and VCG, as well as that between VCG and NCG are not significant implying thereby that the radiation has been flowing out though at lower dozes. So the difference can be seen only between ALG and NCG.

A second point to note from Table 7.27 is that the first three groups achieved on an average a critical consciousness level. The RCG were in the naive level or zone. The T value between ALG and XLG is 5.904 a statistically significant difference.

Keeping in mind the need to neutralise, with every dimension level consciousness score, the effects of the four major characteristics of respondents, i.e age, sex, religion and socio-economic status, this has been done by computing the partial correlation. For the three hypothesis related groups of ALG, VCG and NCG,

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the partial correlation value so obtained was 0.155, a value which is significant at the predecided .01 level. Thus this result again confirms that participation in the adult education programme of the Social Service Society does make a significant difference in the level of consciousness with the learner participants becoming more functional than the VCG who in turn are more functional than those who have not been exposed to the adult education programme.

Finally it would be useful to compare the consciousness scores on the social functionality and social awareness dimensions.

| Group | Average % Conscious-ness Scores | | CORR | SS |
	Social Awareness	Social Functionality		
ALG	46	74	.30	Yes
VCG	37	69	.17	Yes
NCG	27	65	.14	No

The three groups performed much better in the social functionality dimension and in the case of the ALG and VCG the difference is significant (vide Correlation).

Finally, we present the rank order of the five groups on the basis of their dimensionwise score.

| Respondent Groups | Rank | | Percent Position |
	Expected	Actual	
ALG	1	1	10.0
XLG	2	4	70.0
VCG	3	2	30.0
NCG	4	3	50.0
RCG	5	5	90.0

Except for the XLG, the other groups took their appointed rank positions.
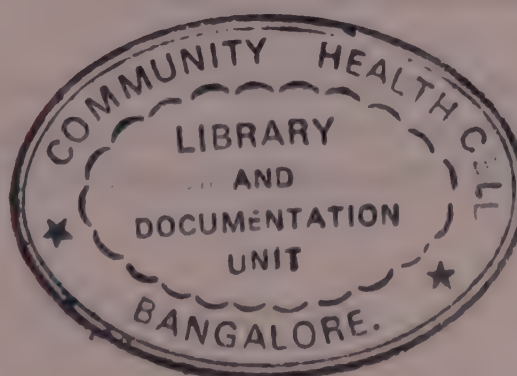
1.   INTRODUCTION

In this chapter we discuss the findings pertaining to the third dimension of the phenomenon of consciousness. These are analytical skills which form the tools for understanding the reality in which one lives. More specifically, the aim was to find out how much and to what extent respondents could reflect on a reality situation and their ability to perceive some solution to the problem, actually the 'acting' aspect of conscientisation. To do this all respondents were presented with a common problem - a problem with which all of them were not only familiar but living with - the problem of poverty. The purpose in posing a common problem was not to find substantive solutions to the problem or even to get them to act on the problem but to find out if they would, in the Paulo Freirian methodology, put it in proper critical perspective.

The four key questions put to the respondents to measure their level of analytical skill were as follows:

"We hear that in many villages in Andhra Pradesh there is this problem of poverty:

KQ 1. In your opinion what are the major causes of this problem?

KQ 2. Who is responsible for causing the problem?

KQ 3. What are the ways in which the problem can be solved?

KQ 4. Who do you think can help to take necessary action to solve the problem?"

Having listed the key questions let us now proceed to present and discuss the responses of different groups.

2.   MAJOR CAUSES OF POVERTY

The large number of responses which were obtained were classified into three major categories each reflecting a different level of consciousness: the critical, naive and magical. Responses illustrative of each of these levels have been listed in Chapter Two.

Table 8.1 Causes of Poverty (%s)

Causes/Level	AL	VC	NC	RC	AI	AK	XL
Magical	89	81	84	82	84	90	90
Naive	7	7	5	4	14	6	8
Critical	4	12	11	14	3	4	2
A.P.C.S.	36	40	39	34	39	36	31
C.V.	52	63	64	-	43	52	61
ANOVA	F-H = 8.816 (SS)				F-A = 0.458 (NS)		

2.1 Hypothesis Related Group

First, 80 per cent or more of respondents in the different groups were in the magical zone. But what is most surprising is that as high as 90 per cent of the ALG were in this zone. At the other extreme, though all four groups had quite low representation in the critical zone the ALG had only single digit representation. This is almost a negation of the hypothesis of this project. But before we conclude thus it would be useful to look at the average percentage score trend and the ANOVA.

The average percentage consciousness score does not lend support to the hypothesis that the level of consciousness would drop as one moved outwards in spatial distance. No doubt the F value is significant but this only means the groups differ in some manner and no substantive meaning can be attributed to the result. It must however be noted that the extent of variability is lowest for the ALG and progressively increases outwards towards NCG.

One is now left with a further statistical device to find out if some meaningful trend or result can be obtained from the figures in Table 8.1 For this we have resort to the T test for consecutive pairs.

Pair	T Test	SS (.01)
ALG Vs VCG	-2.249	No
VCG Vs NCG	0.174	No
ALG Vs NCG	-1.587	No

The above T values essentially mean that there are no statistically significant differences among pairs of respondent groups and differences, if any, are due to chance and cannot be attributed to their respective positions in the spatial order.

In sum: one may conclude that opinions about the cause of poverty were, on the whole, magical; being a member of the adult education programme did not

obtain for learners a higher level of consciousness about the problem.

2.2 Adult Education Centre Related Groups

On the whole the adult education centre related groups, and especially the AIG, did not do any better than the hypothesis related groups for the majority were in the magical zone. Though the trend as reflected by the average percentage consciousness score conformed to the hypothesis, yet the differences are not statistically significant. Also the T tests, to ascertain difference between two consecutive groups reveal no significant differences between the AIG and ALG (T = -1.587) and the ALG and XLG (T = 0.994) or between AIG and XLG (2.359)

Comparison between the XLG and the VCG reveals a difference of nine percentage points in the average percentage score in favour of the VCG who in this case did even better than the ALG.

3. PARTY RESPONSIBLE

The second key question asked to all respondents, independent of whether or not they answered the first key question, was regarding the party responsible for the problem. Their responses were classified into three categories reflecting the three levels of consciousness and are presented in Table 8.2.

Table 8.2 Party Responsible for Poverty (%s)

Level	AL	VC	NC	RC	AI	AL	XL
Magical	20	26	23	35	8	20	34
Naive	63	50	50	28	78	63	46
Critical	18	25	27	37	14	18	19
A.P.C.S.	60	58	60	56	65	60	50
C.V.	51	60	56	-	33	51	75
ANOVA	F-H = 0.558 (NS)				F-A = 2.637 (NS)		

3.1 Hypothesis Related Groups

The responses to the second key question were not anymore favourable to the hypothesis than those to the first key question. Of course, there is a difference here in that the percentage of respondents in each group in the critical zone is quite appreciable compared to the percentage in the first key question. The average percentage consciousness score put all the four groups in the critical zone. A question that may be asked here is: how can the average percentage consciousness score be so high when not one of the groups had a majority of its own respondents in the critical zone. This is possible when a sizeable number of respondents of a group is in the highest response category (eg. for AIG: raw score 0-3 respondents; raw score 4-29 respondents; raw score 5-1 respondent; and raw score 6=4. Total raw score=145.

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This as a percentage of highest possible score of 37x6 or 222 is 65 percent-average percentage consciousness score.

The T tests also reveal the absence of any significant differences.

Pair	T Test	SS
ALG-VCG	0.642	No
VCG-NCG	-0.839	No
ALG-NCG	-0.384	No

Thus, again there is nothing to choose among the groups.

An attempt is now made to compute the actual differences in the responses to the two key questions.

Group	APCS		Corr
	Cause	Party	
ALG	36	60	.56
VCG	40	58	.48
NCG	39	60	.46

Overall, all these groups obtained a higher average percentage consciousness score for the second question as compared to the first. On the average, they had a 'naive' perception of the cause of the problem, but were critical in their perception of the parties responsible for the problem. Also the correlation between the two answers is high and statistically significant. Substantively it would mean that respondents were better able to perceive the party responsible and that as their perception of the cause of the problem improved, the perception of the party responsible improved to a greater degree.

3.2 Adult Education Centre Related Groups

Though the percentage of respondents in the critical zone increased as one moved from the AIG to the XLG, something contrary to expectation, yet, on the whole, the average percentage consciousness score of the AIGs was better than that of the ALG, whose average percentage consciousness score in turn, was better than that of the XLG. But on the whole, these differences are not statistically significant and can be attributed to chance variations. That this is so is also confirmed by the T Test Values (AIG-ALG = 1.570; ALG-XLG = 2.611; AIG-XLG = 3.160).

Between the XLG and the VCG, the latter again did better in reflecting on the party responsible for the problem.

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4. SOLUTION TO PROBLEM

The third key question pertained to the solution of the problem. The results are given in Table 8.3

Table 8.3 Solution to Poverty Problem (%s)

Solution/Level	AL	VC	NC	RC	AIG	ALG	XLG
Magical	39	57	59	69	37	39	56
Naive	22	22	19	12	19	22	15
Critical	39	21	22	19	43	39	29
A.P.C.S.	44	31	31	28	46	44	33
C.V.	75	103	110		78	75	104
ANOVA	F-H = 22.679 (SS)				F-A = 4.839 (SS)		

A perusal of Table 8.3 reveals that some semblance of a pattern in relation to the spatial distancing of the respondent groups emerges after the more 'random' distribution seen in the first two tables in this chapter. So let us consider them in greater detail.

4.1 Hypothesis Related Groups

An examination of the percentage distribution reveals a clear trend. As the sphere of influence moves from the centre to the periphery:

(a)   the percentage of magically inclined responses also increases, whereas

(b)   the percentage of critically oriented responses decreases though not in a straight line because the NCG had one per cent more than the VCG in the critical zone;

(c)   the average percentage consciousness score decreases, though again it was the same value for both the VCG and NCG, and

(d)   variability, as reflected by the coefficient of variation, increases.

The final proof of statistically significant differences in the trend in the three hypothesis related groups is established by the F value which is quite high and signifi-cant. Thus, one may now conclude that, contrary to the findings of the first two components of the dimension of analytical skills, there are distinct differences in favour of the experimental group, though the full force of the hypothesis is not achieved in that there are no differences between the VCG and NCG.

This last observation can be explored a little further with the T Test.
ALG-VCG=5.746(SS); VCG-NCG=(-0.114)(NS); ALG-NCG=4.421 (SS).

The tests, while confirming that the radiation or percolation does not take place as between the ALG and the VCG, also reiterates that the VCG were somehow a short step behind the NCG.

The second comparison now is between the responses of each group to the different component key questions. The comparisons and statistical outcomes are given below, for the cause-solution components, and the party-solution components.

Group	A.P.C.S Poverty			A.P.C.S Poverty		
	Cause	Soln	Corr.	Party	Soln	Corr.
ALG	36	44	.36	60	44	.42
VCG	40	31	.27	58	31	.35
NCG	39	31	.24	60	31	.26

First, considering the cause-solution pair of variables, we find two very interesting results. The first is that all correlations are statistically significant. This would mean that there is a moderately strong association between the answer to the question on cause and that pertaining to the solution.

The second observation is that the average percentage consciousness score is higher for the solution component than for the cause component only in the case of the ALG. In the control groups the perception of the problem is better than that of the solution. This lends credence to the observation that while the adult education programme may not be able to improve the knowledge of its members regarding the cause of poverty it is able to give a sharper focus on the alternative paths to problem solution.

A review of the party–solution comparison indicates that the average percentage score for the party component, with all respondents groups, is better than the perception of the solution component. The corelations are statistically significant and moderately strong.

4.2 Adult Education Centre Related Groups

A return to the expected trend of results is seen with the education centre related groups also. First the percentages fall in place in the magical (increases in proportion with decrease in involvement in adult education programme), and increases in critical consciousness with a fall in involvement in the education programme. The average percentage consciousness score also decreases as one moves from the AIG to the XLG. The overall pattern of responses with respect to the groups is, therefore, statistically and substantively significant. However, as between two consecutive groups, (except for the ALG-XLG) the differences are not significant. (AIG-ALG = 0.309; ALG-XLG = 3.33, AIG-XLG = 1.993) In essence, this means that the percep-

tion of the solution to the problem of poverty, though naive in the case of all groups, is yet reflective of the training that is offered by the adult education programme.

A comparison between the XLG and the VCG reveals that for the first time the XLG had an edge over the VCG.

5. SOURCE OF HELP IN SOLVING POVERTY PROBLEM

We now come to the last key question and component of the dimension of analytical skills. This pertains to their perception of the identity of the agent of help to overcome the problem.

Table 8.4 Source of Help to solve Poverty Problem (%s)

Level	AL	VC	NC	RC	AI	AL	XL
Magical	31	38	34	30	16	31	45
Naive	50	47	54	67	54	50	44
Critical	20	14	12	2	30	20	11
A.P.C.S.	47	41	41	40	58	47	37
C.V.	89	126	160		42	89	153
ANOVA	F-H = 4.190 (NS)				F-A = 8.607 (SS)		

5.1 Hypothesis Related Groups

Reviewing the results presented in Table 8.4 it is seen that as one moves from the ALG to the NCG:

a)   the percentage of respondents giving critical zone responses decreases,

b)   the variability of responses increases,

c)   the average percentage consciousness score decreases, and

d)   a distinct difference between the ALG and VCG (T=2.742), but not between the VCG and the NCG (T=0.132) nor between ALG and NCG (T=2.237) is present.

One may therefore conclude that the hypothesis about relationship between the 'spatial distance' and the consciousness level of respondent groups with respect to perception of the source of help to solve problem is not sustained.

We can now compare this variable-component with other components that constitute this dimension.

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Poverty	AL	VC	NC
Cause	36	40	39
Source of help	47	41	41
Correlation	.35	.28	.26
Party responsible	60	58	60
Source of help	47	41	41
Correlation	.47	.42	.44
Problem solution	44	31	31
Source of help	47	41	41
Correlation	.47	.36	.37

The observations that may be made on the basis of the above results is that all three respondent groups had:

a)   a better perception of the sources of help than of the cause of the problem,

b)   a poorer perception of the source of help than of the party responsible for the problem,

c)   a better perception of the source of help than of the solution to the problem. and

d)   a statistically significant positive correlation between the responses to the question on the source of help to solve the problem and to each of the other components.

5.2 AEC Related Groups

The adult education centre groups kept to their 'appointed' ranks and place, almost equidistant from another as is reflected by the average percentage consciousness score. The differences are significant.

6.   ANALYTICAL SKILLS DIMENSION

Having presented the detailed findings about each of the four components which constitute this dimension, it remains to present the overall position with regard to the dimension itself and to ascertain how each of the four components related to the dimension.

Table No. 8.5 Analytical Skills Dimension (%s)

Level	AL	VC	NC	RC		AI	AL	XL
Magical	19	24	22	25		8	19	34
Naive	21	27	28	29		20	21	24
Critical	61	49	50	36		71	61	42
APCS	46	43	43	40		52	46	38
C.V.	45	51	49			34	45	60
ANOVA	F-H = 4.715 (SS)					F-A N 10.979 (SS)		

6.1 Hypothesis Related Groups

At the overall level, though the individual groups did not conform to the order expected of them in this spatial analysis, yet the F value reveals that the different groups were in a way distinct from one another. But in all fairness one cannot lay too much emphasis on the fact that the hypothesis is adequately supported by the data. But before we make the conclusive statement of adequacy it would be useful to analyse the position after controlling the effects of the four major characteristics of the respondents on which they differed quite markedly, namely age, sex, religion, and socio-econcmic status. After controlling these, the partial correlation between the consciousness scores and the study or design status of the respondents is 0.071, a low but statistically significant value. In view of the significant level of the partial correlation we may conclude that the hypothesis is upheld by the results. That is to say the level of analytical skills is a function of the relationship to the adult education programme. At the same time given that the partial correlation value is quite low, as also that the overall trend of the distribution of the respondents in the different groups does not fall neatly into place, one should prefer to be cautious and observe that the differences, though present, are not such as to make the differences substantively distinctive. In other words, one would be constrained to give the benefit of doubt to the control groups as well.

What then are the implications of this? The most evident one is that analytical skills have not been as strongly emphasised in the programme as required. Also the native intellectual skills of the people are not to be ignored.

We can now present the correlations between the dimension as a whole and its components.

Dimension Correlated with Component:	ALG	VCG	NCG
Cause	.72	.72	.71
Party	.81	.81	.78
Solution	.70	.60	.58
Help	.80	.74	.74

All components are obviously strongly corelated with the dimension. This is as it should be. But a close examination of the results presented above would seem to indicate that it is the respondents' perception of the party responsible for the problem which exerts the greatest influence on the dimension.

Finally we compare the results obtained in this dimension with those in the first two dimensions that have been discussed already.

Dimensions	Aver. Per cent Cons. Score		
	ALG	VCG	NCG
Awareness	46	37	27
Skills	46	43	43
Corr	.25	.15	.20
Functions	74	69	65
Skills	46	43	43
Corr	.27	.25	.35

For all groups corelation between functionality and analytical skills is stronger than the corelation between social awareness and skills. In fact the corelation coefficient for the VCG and the NCG are barely significant.

6.2 AEC Related Groups

These groups continued to be steady and in the expected relative positions. The ANOVA reveals statistically significant differences among the groups. The difference between the AIG and ALG is not significant (T=1.873), but that between the ALG and XLG is significant (T=3.695).

As mentioned in Chapter Two, the fourth dimension of the phenomenon of consciousness consists of the following four major components: 1. Perception of village problem; 2. perception of villagers' participation in problem solving; 3. perception of role of self in problem solving; and 4. perception of instruments of change in village problem solving.

Each of these components, with its corresponding elements, is now taken up for detailed discussion to be followed by the findings and conclusions on the dimension of awakening consciousness.

1.   PERCEPTION OF VILLAGE PROBLEM

The respondents' perception of the village problem was sought to be obtained through the following battery of ten questions, both key and supplementary:

S1.   What are the major problems of the village and has the respondent discussed them with any one?

K2.   Which is the most serious problem in the village?

K3.   What is the reason for considering it the most serious problem?

S4.   Which group in the village is the most affected by the problem?

S5.   How has this group been affected by the problem?

S6.   Has the respondent's family been affected by the problem?

K7.   What is the cause of this problem?

K8.   Who is responsible for causing the problem?

S9.   How is this person/party responsible for the problem?

K10. Is the problem amenable to solution?

The intention in asking these questions was to find out how many of the respondents in each group were sufficiently aware of the state of affairs in their village, and had given thought to various aspects of the problem. The broadbased attempt was to measure, as well as possible, and according to the Paulo Freirian terminology the consciousness level of respondents as reflected by their responses to the key questions. In general terms, the broadbased profile of the three groups would be expected to be as follows in respect of this dimension:

The *magical* would essentially consist of those who hardly have any perception of the village problem, let alone of which groups would be most affected by the problem, and they would even deny the existence of the problem.

the *critically conscious*, at the other extreme, would consist of those who would not only be aware of the problem of the village but would invariably be able to put their finger on the cause of the problem, its manifestations, and the party responsible for it. They can thus discern the sources that obstruct the 'liberation' of the people from their bondage of the problem.

In between the two is the *naive* group of persons, with tendencies away from the magical but not really reaching up to the critically conscious.

Having sketched the three groups in a rough and ready manner the findings are now presented question by question.

1.1 Major Village Problem

The respondents were asked to list as many problems in the village as they were aware of. Some were unable to mention even a single problem, (ranging from three per cent AIG to 35 per cent XLG, with 15 per cent ALG, 22 per cent VCG, 27 per cent RCG and 30 per cent NCG in between the two extremities). The average number of problems mentioned by each group was inverse to the percentage who could not mention a single problem. Thus, the average ranged from four per respondent among the AIG to 1.6 among XLG, with the ALG having an average of 2.4, the VCG 2, the NCG 1.9 and the RCG 1.7 problems.

These statistics reveal the ability of different groups to identify village problems and this ability is a function of the respondents' study status. More specifically among the three hypothesis related groups, the mean number of problems mentioned by respondents decreases as one moves from the ALG to the VCG to NCG. In fact this trend can be easily extended to the RCG as well. Similarly among the adult education centre related groups the average drops from the AIG to the ALG to the XLG.

The respondents of different groups had collectively reported 90 problems. These were then classified into six categories and illustrative of what each covers is as follows:

a) *Economic*: no land, no implements, bonded labour, no irrigation facilities, un-
   employment, low wages, high prices, poverty and failure of crops

b) *Educational:* illiteracy, lack of teachers, lack of schools, no school building

c) *Physical:* problem of roads, graves, streets, housing, house sites, electricity,
   transport, post office, ration shop and shopping

d) *Health:* Cleanliness, drainage, medicine, toilets, water, hospital

e) *Social:* Unity, cooperation, development, mahila mandals, helping handi-capped, untouchability, casteism

f) *Political:* voting, panchyat board, politics, freedom

The results of the analysis of the problems are presented in three steps. In the first step, the first three problems mentioned by respondents are given. Details of the fourth and subsequent problems are not presented separately because not many mentioned more than three problems. In the second step all the different answers were combined to find out which major problem area was considered the most important. Finally, the respondents' views on which one of the problems mentioned by them they con-sidered to be the most serious of problems in their village are presented. Their answers to this are then compared to the results obtained at the second step.

1.1.1 First Major Problem

The responses to different problems are given in Table 9.1

Table 9.1 First Major Problem of the Village (%s)

Response	AL	VC	NC	RC	AI	AL	XL
1. No Problem	15	22	30	27	3	15	35
2. Economic	19	23	15	21	24	19	18
3. Education	4	7	6	8	3	4	6
4. Physical/environmental	35	24	32	18	32	35	20
5. Health/sanitation	25	23	16	26	35	25	19
6. Social	2	0	1	-	-	2	2
7. Political	0	0	-	-	3	0	-
Total (100%)	458	340	191	300	37	458	124

1.1.1.1. Hypothesis Related Groups

A sizeable percentage of respondents from each of the groups denied the existence of any problem in their village. The denials doubled from 15 percent for the ALG to 30 percent for the NCG. Hence denials increased as one moved spatially outward. Extending the scrutiny to the RCG will be seen that only 27 per cent of them denied any problem.

As regards the specific problem areas mentioned by respondents, three of these are dominant, though equal importance was not extended to them. These are physical, health and economic. While the VCG and NCG, by and large, agreed with this rank ordering of the three areas by the ALG, the RCG differed in their ordering. To them the most important problem was health, followed by the economic

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and then only the physical. All four groups were agreed that the fourth problem, in a minor key of course, was education. The social and political aspects of life hardly figured in any of their reckonings.

Finally, as against a majority of 71 per cent ALG who disucssed their problems with others, the respective figures for the other three are 42, 37 and 16 for the VCG, NCG and RCG respectively.

1.1.1.2 Adult Education Centre Related Groups

The percentage of respondents denying the existence of any problem in the village increases as one moves from the AIG to the ALG to the XLG. The differences are also quite steep. As against only three percent of the AIG who denied the problem, as high as 15 per cent of the ALG and 35 per cent of the XLG also denied the existence of a problem in the village. What is of greater importance to note is that there could be even one instructor who could deny the existence of a village problem. And since there was one instructor it should not be surprising that there were also 70 learners, of whom at least half may have been from his own adult education centre.

Coming to the definitive responses, we find that the AIG did not view the seriousness of the different problems in the same rank sequence as the ALG and the XLG. To the AIG the problems, in order of importance, were health, physical, and only then economic. To the ALG and the XLG the physical aspect was more important than health.

The majority of the AIG and ALG, (89 and 71 per cent respectively), had discussed the village problem with others, but only 43 per cent of the XLG also did so. But again, the surprising thing is that eight per cent of the AIG did not discuss the problem with others. Surely instructors should discuss the village problems with others and at least with the participants in the adult education centres.

1.1.2 Second Major Problem

The responses of different groups are prescribed in Table 9.2.

TABLE 9.2. Second Major Problem of Village (%s)

		AL	VC	NC	RC	AI	AL	XL
1.	No Problem	28	36	42	47	11	28	52
2.	Economic	17	19	11	16	8	17	17
3.	Education	5	6	7	5	5	5	2
4.	Physical/environment	32	24	29	17	51	32	18
5.	Health/Sanitation	18	14	8	15	16	18	7
6.	Social	0	1	1	-	5	0	3
7.	Political	0	-	1	-	3	0	-
Total	(100%)	458	340	191	300	37	458	124

1.1.2.1 Hypothesis Related Groups:

Review of Table 9.2 reveals some very interesting trends. In the first place, the percentage of persons reporting no problem increases as one moves outwards from the 'centre' of stimulus (ALG with 28 per cent) to 47 per cent for the RCG. Secondly, the rank order of the first three problems is the same for the varying degree of control groups viz. VCG, NCG and RCG, as against the ALG. For the ALG the order was physical problems, problem denial and health problems. For the other three it was problem denial, physical and economic.

A third feature of the results presented in Table 9.2 is that the three problems of education, social and political issues continued to be of little or no concern to the different groups.

Finally, discussion of the problem with others continued to be influenced by respondents' study status. The percentage of respondents who did discussion drops as one moves outward along the control continuum. (67 per cent for ALG, 43 per cent VCG, 37 per cent NCG and 9 per cent RCG discussed). Further the percentage who discussed the first problem as compared with the percentage who discussed the second problem remained more or less constant.

1.1.2.2 Adult Education Centre Related Groups

The pattern of responses continues to hold with respect to the second problem as well. The percentage of deniers increased with the second problem, and the increase was steady as one moved from the AIG to the XLG. The ordering of the three major problems also continued to differ among the groups. For the AIG and ALG these were physical, health, and economic. For the XLG it was physical, economic and only then health. Their relative positions with regard to discussion of the problem with others remained about the same as for the first problem. A drop if any was observed for the XLG.

1.1.3 Third Problem

The majority of respondents in all groups except the AIG either denied the existence of a third problem or were unable to identity one.

Table 9.3 Third Major Problem of Village (%s)

		AL	VC	NC	RC	AI	AL	XL
1.	No Problem	52	60	61	66	22	52	74
2.	Economic	11	11	7	7	11	11	9
3.	Education	2	4	3	2	-	2	1
4.	Physical/environment	22	16	17	11	35	22	9
5.	Health/Sanitation	12	9	1	13	30	12	6
6.	Social	0	1	-	0	3	0	1
7.	Political	-	-	1	0	-	-	-
Total (100%)		458	340	191	300	37	458	124

The physical problem continued to be the single most important problem. The RCG however emphasised, though in low key, the health aspect.

1.1.4 Collective Picture

We can now merge the five responses to the questions and try to derive a pattern in the ranking of the problems.

Table 9.4 is the accumulated distribution of five responses including the denials and the don't knows.

Table 9.4 Five Major Problems of Village (%s)

	Problem	AL	VC	NC	RC	AI	AL	XL
1.	No Problem	53	59	62	65	28	53	69
2.	Economic	11	11	8	9	16	11	9
3.	Education	3	4	4	3	3	3	2
4.	Physical/environment	20	15	17	11	32	20	11
5.	Health/Sanitation	12	10	8	12	18	12	7
6.	Social	1	0	1	0	2	1	1
7.	Political	0	0	0	0	1	0	0
Total	(100%)	458	340	191	300	37	458	124

1.1.4.1 Hypothesis Related Groups

The denial rate of percentage reporting no problem increases as one moves from the centre of stimulus influence to the outer group on the spatial distancing continuum of controls. Further in all four groups the majority of respondents were in this response category.

Concentrating now on the specific problems and ignoring the percentage value the ALG, VCG and NCG identified the physical problem as the most important. For the RCG it was health and sanitation. The second and third problems differed for all the four groups. But it was either the health problem followed by the economic or vice versa or both were considered to be of equal importance.

1.1.4.2 Adult Education Centre Related Groups

The percentage of denials increases dramatically from 28 percentage points for the AIG to 53 per cent for the ALG and 59 per cent for the XLG. The ordering of problems was the same for the AIG and ALG, namely physical, health and then economic. The XLG agreed that the physical problem was the most important, but felt that economic problems took precedence over health problems.

1.2 Most Serious Problem

We have seen, through a collective appraisal of five responses given to each respondent what could be considered the most serious problem of their village. But now we present the answers that the respondents give to a direct question put to them to mention or name the most serious problem in their village. It would be useful to recall here that on the basis of their responses to the earlier question it seemed as though they voted for the physical problems as the most serious, followed by health, economic, education, social and, if at all it figures, the political issues. We now turn to Table 9.5 to find out if this ordering is sustained.

Table 9.5 Most Serious Problem of Village (%s)

	Problem	AL	VC	NC	RC	AI	AL	XL
1.	No Problem	15	23	31	28	3	15	36
2.	Economic	18	24	15	19	32	18	16
3.	Education	8	10	9	5	3	8	7
4.	Physical	32	22	29	17	32	32	15
5.	Health	26	21	16	31	27	26	25
6.	Social	2	0	2	-	3	2	1
7.	Political	0	-	-	-	-	0	-
Total	(100%)	458	340	191	300	37	458	124

1.2.1 Hypothesis Related Groups

It is interesting to find that the first four problems are the same through direct questioning as were through additive reasoning based on responses to an earlier question. But the ordering and the percentage values differ. That is to say the emphasis differs. All four groups rejected, so to say, the importance of education, social and political issues as important problems of the village. But they were disagreed on what was the most important problem. For the ALG the first three problems, in order of importance were the physical, health and economic problems. For the VCG the problems were economic, 'denial', and physical. For the NCG these were 'denial', physical and health. The RCG had their ordering as health, 'denial' and economic.

1.2.2 Adult Education Centre Related Groups

Table 9.5 reveals disagreement about the most serious problem. To AIG the problems were economic and physical. The ALG felt it was primarily physical, and the single largest group of XLG denied the existence of a problem.

1.3 Consciousness Score

While we are on this subject of the most important problem identified by the respondent groups, it would be useful to review the responses from the angle of the consciousness level. It will be recalled that this is the first key question for this dimension and component. We must keep in mind the fact that the clue to where the respondent groups will be located on the consciousness score scale on the basis of their answers is not given in Table 9.6. This is because in scoring the responses to derive the consciousness score it is not so much the problem area that has been considered, but, as will be seen from the methodology chapter, it is the nature of each specific response that has determined the scoring.

Table 9.6   Most Serious Problem of Village (Consciousness Zone) (%s)

Zone	AL	VC	NC	RC	AI	AL	XL
Magical	90	92	92	97	90	90	91
Naive	9	8	7	3	11	9	8
Critical	1	-	1	-	-	1	1
APCS	24	21	20	19	27	24	18
C.V.	60	64	80		33	60	82
ANOVA	F.H.=0.919 (NS)				F.A.=0.042 (NS)		

1.3.1   Hypothesis Related Groups

In the light of the above comments, perusal of Table 9.6 reveals that the overwhelming majority of respondents in all the four groups were in the magical zone of the consciousness continuum. It would be poor consolation that the percentage of naive respondents decreased as one moved outwards along the spatial distancing continuum. Again, no doubt, on the whole, the average percentage consciousness score decreased and the extent of variability increased each step from the ALG to the NCG and the RCG. But, as the ANOVA reveals, the differences among the three groups are statistically insignificant. However, the differences between the ALG and VCG are significant (T=3.173), but that between the VCG and the NCG is not significant (1.254). Hence, one may conclude that the hypothesis is supported substantiatively but not statistically.

1.3.2   Adult Education Centre Related Groups

The overall trend seems to support the conjecture that the ability to idenfity or name the most important village problem is a function of the status of the respondents in the adult education centre. Yet, detailed statistical analysis would indicate that the difference could be attributed to chance only. For, all groups had 90 to 91 per cent in the magical zone. Not a single AIG was in the critical zone, though a few

of the ALG and XLG got into this zone. It would thus seem that the first of the three elements of the critical consciousness skills, that is naming, is not only not the forte of the rural folk but also, by and large, absent in the adult education programme inputs. It is the domain then of just a handful of 'intuitive' persons.

Given the above observation the question that would have to be answered, at some point is this: is the ability of an individual with regard to 'naming' a precondition to his ability to reflect upon it, or can he reflect on a problem if it is named for him by someone else?

Meanwhile, it may not be unreasonable to assume that the rural people are so involved in their struggle for life and living and so are so overwhelmingly concerned with the mundane things of life, that they see these 'magical level' problems as the immediate ones that have to be tackled.

1.4 Reason Problem the most Serious

The majority of respondents from the different groups failed to identify the most serious problem of their village. Respondents who did identify a problem were asked to offer their reason for identifying a specific problem as the most serious one. This would provide some insight into the preoccupations and perspectives of the respondents.

Table 9.7 Reason Problem Most Serious (%s)

Zone	AL	VC	NC	RC	AI	AL	XL
Magical	82	84	86	81	79	82	84
Naive	16	14	10	19	16	16	10
Critical	2	3	4	-	5	2	5
A.P.C.S.	21	21	17	19	27	21	18
C.V.	97	92	122		87	97	122
ANOVA	F.H.=0.135 (NS)				F.A.=0.283 (NS)		

1.4.1 Hypothesis Related Groups

Table 9.7 reveals no definitive improvement in respondents' understanding of the problem that they mentioned. No doubt, the percentage of respondents in the magical zone has marginally declined and the naive and critical zones have, therefore, marginally gained some respondents. But the average percentage scores for all the four groups are not encouraging. In fact for the ALG and NCG it is a drop of three percentage whereas the VCG and RCG remain at 21 and 19 per cent respectively.

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Further the F value drops to a very low level and all the T test results reveal no significant difference between pairs of groups. (ALG-VCG=0.326; VCG-NCG=2.126, ALG-N-4=2.439). In other words, one does not have to look deep into the data to see that the differences observed in terms of the design status of the respondent groups is marginal and due to chance occurrences.

A question worth exploring at this juncture is the correlation between the elements presented so far, that is the perception of the most serious problem and the reason it is considered serious. The correlation coefficents are: ALG=0.54; VCG=0.53; NCG=0.62. All three values are statistically significant, and relatively high or strong. In general terms this would mean that as the identification of a problem improves the ability to stipulate the reason for it would also increase. Thus as the consciousness level as measured by the capacity to name the problem (also on a magical-critical scale) improves the ability to give meaningful responses or reasons (as measured on the magical-critical scale) also improves.

1.4.2 Adult Education Centre Related Groups

The three groups reflected the same situation as has been observed for the hypothesis related groups. The XLG continued to be a few average percentage points behind the VCG. Though there is no significance that can be attached to the results, there is a sturdy feature to it. This is that the VCG appeared to have absorbed a little more of the education programme than the XLG.

1.5 Victims of Problem

The respondents were now asked three further problem questions as to who were the ones most adversely affected by the problem and in what way they were affected. It may be mentioned here that the percentages had been computed to exclude the respondents who denied that there was a problem.

1.5.1 Group Affected

The trend is overwhelmingly to identify the poor as the sufferers, i.e. the victims are those who have been deprived and disorganized by the problem.

Table 9.8 Group Affected by the Major Problem of the Village (%s)

Group	AL	VC	NC	RC		AI	AL	XL
1. Poor	98	96	100	99		100	98	99
2. Others	2	4	-	1		-	2	1
Total (100%)	386	263	132	215		36	386	80

This should not be a surprising finding when we remember that nearly all these respondents were living among the poor and the marginalized and were themselves the poor and, reporting their own problem.

1.5.2 Nature of Effects

Between 96 per cent of the VCG and 100 per cent of the NCG and ALG stated that the group most affected were the poor.

1.5.3 How Affected

The answers to this question are given in Table 9.9.

Table 9.9 How Group Affected (%s)

How affected	AL	VC	NC	RC	AI	AL	XL
Can't say, don't know	5	8	4	2	-	5	2
Economically	28	37	46	61	27	28	45
Educationally	7	7	8	3	3	7	6
Facilities/amenities	50	39	35	27	62	50	38
Basic needs	5	6	4	6	5	5	8
Relations	5	3	3	1	3	5	2
TOTAL (100%)	386	263	132	215	36	386	80

The reason alluded to by the single largest percentage of respondents in each group was either economic or the absence of facilities and amenities.

1.5.4 How Family Affected

We now come to the question of whether the respondents' own families were affected by the problem. Their responses are given in Table 9.10.

Table 9.10 How Family Affected by the Problem (%s)

How affected	AL	VC	NC	RC	AI	AL	XL
Not Affected/can't say	7	8	14	7	21	7	4
Economically	6	8	7	9	11	6	10
Educationally	6	10	7	5	3	6	-
Basic needs	61	63	51	65	42	61	69
Facilities/amenities	19	12	22	14	17	19	16
Personal/social	1	-	-	-	6	1	1
TOTAL (100%)	386	263	132	215	36	386	80

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The majority were of the view that the family was deprived of basic needs-food, clothing and shelter. The second major factor was the absence of major facilities. The third largest group said that the family was not affected (ALG and NCG) or that it affected them from the economic view point.

1.6 Cause of Problem

The fourth major question, and the second key question, explored the res-pondents' views on the cause of the problem initially reported by them as the most serious one. About 60 different responses were obtained and the classification into magical, naive and critical levels response categories with illustrative responses have been listed in Chapter Two.

Table 9.11 Cause of the Problem (%s)

Zone	AL	VC	NC	RC	AI	AL	XL
Magical	54	52	51	50	46	54	73
Naive	3	1	3	5	-	3	3
Critical	43	47	47	44	54	43	24
A.P.C.S.	50	49	48	43	61	50	40
C.V.	74	84	90		53	74	103
ANOVA	F.H=0.521 (NS)				F.A=9.058 (SS)		

1.6.1 Hypothesis Related Groups

It is encouraging to find that the respondents in a sizeable percentage strength moved out of the magical zone in which they were on the two earlier questions into the critical zone. With this the four respondent groups also sorted themselves out in a manner that helps us to clearly discern that the distribution is probably hypo-thesis oriented. More specifically, the percentage of respondents in the marginal zone decreased though very gradually as one moved from the centre or the stimulus receiving ALG to the outer RCG. The average percentage consciousness score also reflects this gentle slope. But the gentleness is too little to be attributed to real differences between the groups. Strictly speaking the differences could be due to chance interferences rather than the result of deliberate experimentation.

This is also evident from the T test results (ALG-VCG=0.431; VCG-NCG= 0.292; AL-VC=0.654)

Given below are the coefficients of correlation between three elements presented so far:

Correlation between	ALG	VCG	NCG
Nature and cause of problem	.37	.57	.56
Reason for problem and cause of problem	.19	.37	.31

Three points are worthy of note here. First, all six correlation values are statistically significant. The relationships are stable. Second, the correlation value between nature and cause is higher than that between reason and cause. Third, the ALG had lower coefficient values than the other two groups.

1.6.2 AEC Related Groups

The situation about the three education centre related groups is however different. Now the percentage of respondents in the magical zone appreciably increased, the percentage in the critical zone markedly decreased and so did the average percentage consciousness score as one moved from the core to the periphery. It is not, therefore, surprising that the F value confirms a real difference in the mean values of the total distribution of the three groups. According to the T test there is no significant difference between the AIG and ALG (1.984) which means transference is quite good. The real difference is between the AIG and XLG (3.236).

The XLG had a perception which was not only poorer than that of the VCG but also that of the RCG.

1.7 Party Responsible for Problem

The respondents were asked to identify the party responsible for the problem, the intention being to ascertain whether they tended to implicate parties from the village itself or parties far removed from the village and unknown. The scrutiny of responses given by members of each group was done and the results are presented in Table 9.12.

Table 9.12 Party Responsible for the Problem

Zone	AL	VC	NC	RC		AI	AL	XL
Magical	37	42	47	47		19	37	47
Naive	24	19	17	19		24	24	23
Critical	40	40	37	34		57	40	30
A.P.C.S.	55	50	47	46		69	55	43
C.V.	78	88	95			52	78	100
ANOVA	F.H.=1.442 (NS)					F.A=6.155 (SS)		

1.7.1 Hypothesis Related Groups

It will be seen from Table 9.12 that the percentage of magically inclined responses increased and the average percentage consciousness score decreased as one moved along the spatial distancing continuum orginating from the ALG. But these differences are not sufficient to lead to statistically significant results and one could only say that the trend in responses in favour of the project hypothesis was

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getting stronger but could still be attributed to 'chance' factors. From a substantive viewpoint there is a sturdy movement in a particular direction. That this is so is also evident from the T test (AL-VC=1.419; VC-NC=0.806; AL-NC=2.021).

The correlation between this element and those already presented earlier are now given below:

Correlation between	AL	VC	NC
Nature and Party	.36	.52	.53
Reason and Party	.21	.36	.27
Cause and Party	.53	.63	.72

Though all correlations are statistically significant, and strong, yet we find that the reason-party correlations are the lowest. The ALG correlation coefficient values are the lowest of the three in each test.

1.7.2 Adult Education Centre Related Groups

These three groups retained their respective distances and positions. The percentage of respondents in the magical zone increased and the average percentage consciousness score decreased as one moved from the core to the peripheral group of XLG. This is a sturdy, firm and signifcant difference. The substantive significance is evident and explained in the earlier chapters already. One may point out that the differences in pairs of consecutive groups reveal statistically significant difference only with respect to the XLG (AI-AL=2.054; AL-XL=2.583; AL-XL=3.426.)

The XLG continued to fall behind the VCG and even lower than that of the RCG average percentage consciousness score.

1.8 Reason Party Responsible

Responses to the question as to the reason a specific party was held responsible for the problem are given in Table 9.13.

Table 9.13 Reason How Party Responsible for Problem (%s)

Reason	AL	VC	NC	RC	AI	AL	XL
Don't know/can't say	31	34	38	49	22	31	33
No awareness	4	3	9	0	6	4	1
No economic power	7	5	5	7	3	7	5
No unity	9	9	9	2	11	9	10
Discrimination	5	2	1	1	6	5	4
Exploit/cheat	7	7	9	1	14	7	4
Irresponsible/indifferent	32	36	34	39	33	32	40
Corruption	4	5	5	0	6	4	4
TOTAL (100%)	386	263	132	215	36	386	80

From 22 to 49 per cent respondents in the different groups were unable to answer this supplementary question. The different answers given by the other respondents were grouped into seven major categories. The one most commonly mentioned by all groups was that the party concerned was irresponsible or indifferent to the problem. The second major reason was that there was no unity among the people themselves. The third reason was that the party concerned either cheated or exploited the victims. The overall ranking, considering all six respondents groups would be as follows:

a)   Party is irresponsible, indifferent
b)   Can't say, don't know
c)   No unity
d)   Party exploits or cheats people
e)   No economic power
f)   Corruption
g)   Discrimination, and
h)   No awareness

1.9 Solution to Problem

The fourth and the last key question put to the respondents was whether the problem was capable of solution.

Table 9.14 Can problem be solved

	AL	VC	NC	RC	AI	AL	XL
Magical	34	49	53	70	8	34	52
Critical	66	51	47	30	92	66	48
A.P.C.S.	66	51	47	30	92	66	48
C.V.	81	98	106		29	81	104
ANOVA	F.H=14.332 (Ss)				F.A=14.126 (Ss)		

1.9.1 Hypothesis Related Groups:

The results are clear cut in many ways. The percentage of respondents increased in the marginal zone, decreased in the critical zone, and the average per cent consciousness score decreased as one moved from the stimulus group through degrees of control to the remote control group. That these results are not only substantively significant but also statistically stable is evident from the high F value, and the differences in perception is most marked between ALG and VCG groups. (T test of ALG-VC=4.276, VC-NC=0.961, AL-NC=4.574). This would mean that though the knowledge that the ALG had, did percolate to the VCG yet it, was not enough to make them seem to come from the same universe. At the same time the difference between the VCG and the RCG was not sufficiently large to be statistically significant.

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We now present the inter element correlation values

Correlation between		ALG	VCG	NCG	
Nature and Solution		.33	.50	.47	
Reason and Solution		.20	.28	.28	
Cause and Solution		.29	.42	.14*	Not Statisti-
Party and Solution		.32	.37	.39	cally signifi-
					cant at .01
					level.

Of the 12 correlation coefficients presented above, only one is not significant. (Cause-Solution of NCG). Otherwise, the pattern of results remains the same as in the earlier comparisons, that is ALG correlates are lowest and reason-solution correlates are the lowest.

1.9 Adult Education Centre Related Groups

Looking into Table 9.14 we find a clear cut substantive as well as statistically significant difference between the groups and among them. (F value= 14.126; T of AI-AL=4.796; of AL-XL=3.819; of AI-XL=6.970) The XLG improved to come closer to the VCG and overtake the NCG and the RCG.

1.10 Component Consciousness

Scores for the different elements may now be cumulated to arrive at the consciousness level for the component as a while. This will give us the respondents' perception of the village problem. The results are given in Table 9.15.

Table 9.15 Village Problem Perception Component Consciousness Level

Zone	AL	VC	NC	RC		AI	AL	XL
Magical	29	35	38	42		14	29	45
Naive	30	25	20	23		35	30	17
Critical	42	39	41	35		52	42	38
A.P.C.S.	42	39	37	35		52	42	34
C.V.	57	69	74			37	57	56
ANOVA	F.H.=1.433(NS)					F.A.=4.815(SS)		

1.10.1 Hypothesis Related Groups

Two major features of the results are worth noting. First, there is little doubt that at the substantive level respondents, perception of the village problem is a function of their study status. The trend, as revealed by the respective percentages

for the magical and the critical and also the average consciousness score confirm these observations.

Secondly, and to an extent implicitly as we may say, this substantive trend which is firm and definitive is not substantiated by the statistical tests, - the F value or the T tests. (T value AL-VG=1.607; VG-NC=0.967; AL-NC=2.305) One may, therefore, be tempted to conclude that the differences observed at the substantive level are just tendencies, but not real differences.

Finally we present the correlations between the elements and the component.

Correlation between		ALG	VCG	NCG
Component and	Nature	.58	.71	.71
-	Reason	.43	.54	.48
-	Cause	.85	.90	.92
-	Party	.85	.87	.89
-	Solution	.47	.53	.54

The earlier observed patterns of correlations continue here too. They are statistically significant, ALG continued to have the lowest coefficients, the values are extremely high for cause and poverty, but low for reason and solution.

1.10.2 Adult Education Centre Related Groups

Unlike the hypothesis related groups, the AEC related groups conformed to expectations and exhibited significant differences among them. (F Value=4.815) T for ALG-VCG=2.980; VCG-NCG=3.084)

2. VILLAGE PARTICIPATION

2.1 Introduction

The second major component of the village problem perception pertains to the respondents' views on whether or not the villagers would participate in the solution of the village problem. It is one thing to say, on the basis of actual past experience, that the people will particpate; and it is quite another thing to have an opinion on whether they will participate in the future. There is a difference between reality and perception of reality. For, in spite of the fact that there is potential for the village to participate in the solution of its own problems, if the majority of the village people feel that there is no such potential then the chances of the people actually getting down to solve their problems will be quite slim.

Hence this major component of the fourth major dimension of awakening consciousness has been explored through the following questions:

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K1. What efforts had been made in the village to solve the problem?

K2. What had been the outcome of the efforts?

S3. What were the obstacles that people faced in trying to solve the problem?

K4. Did people in the village come together on different occasions?

K5. Would the villagers help in tackling the problems?

S6. Had the government made any efforts to solve the problem, and if it had, what was the programme to solve the problem?

S7. What had been the outcome of these government programmes?

S8. Was any voluntary organization working in the village to help in solving the problem?

S9. What was the work it was doing in the village?

S10 Was respondent participating in its programmes?

S11 Had respondent heard of the Andhra Pradesh Social Service Society and what it was doing?

S12 What was the opinion of the society?

Each of these questions is now be discussed *ad seriatum*.

2.2. Efforts by Villagers

The aim in asking this question was to find out if the village had any history of concerted cooperative efforts to face the challenges of life, and if it had done something, was it frustrated in its efforts or did it make some headway.

Table 9.16 Efforts made to Solve Problem (%s)

	Efforts	AL	VC	NC	RC		AI	AL	XL
1.	No efforts	49	57	62	77		27	49	66
2.	Meeting among people	4	2	2	1		3	4	4
3.	Met leaders/well wishers	17	6	7	2		11	17	5
4.	Applied to authorities	22	27	25	20		57	22	20
5.	Acted on own initiative	8	8	5	0		2	8	5
	TOTAL (100%)	458	340	191	300		37	458	124

It will be seen from Table 9.16 that the majority or near majority of res-
pondents, accept the AIG and ALG, reported the absence of or ingorance about any
previous attempt at village efforts to tackle the problem. This percentage, one may
expect increased as one moved along the design related continuum from the ALG
to the RCG.

A review of the responses reveals that the most common form of efforts
was to apply to the authorities concerned for help to tackle the problem. If this
did not succeed, it was felt that efforts had to be made to approach and to request
well wishers and leaders to intervene on their behalf. The third alternative available
to them, and this does not seem to have been resorted to very much, was to act on
their own initiative. The last and the least used effort was for them to meet and
discuss the problem among themselves. No doubt such discussions do help in building
public opinion but it is often necessary to go beyond opinion building.

The views of respondents were reclassified in accordance with the require-
ments for measuring the level of consciousness. The outcome of this exercise is
given in Table 9.17.

Table 9.17 Efforts made:Consciousness Level

Level	AL	VC	NC	RC		AI	AL	XL
Magical	65	74	83	98		56	65	79
Naive	10	10	4	1		5	10	7
Critical	24	16	13	1		38	24	13
A.P.C.S.	33	27	23	9		44	33	21
C.V.	117	135	153			87	117	160
ANOVA	F.H=9.992(SS)					F.A = 6.474 (SS)		

2.2.1 Hypothesis Related Groups

The three groups of ALG, VCG and NCG fall in line with the expectations
of the spatial distance continuum behaviour pattern. The outcome is both substan-
tively and statistically significant. The variability of responses also increases as one
moves outwards from the ALG towards the NCG. But, on the whole, the difference
is due to the real difference between the scores of the ALG and the NCG (T=3.568)
and not due to the ALG-VCG difference (T=2.449) (VCG-NCG=1.387).

2.2.2 Adult Education Centre Related Groups

It will be seen from Table 9.17 that as one moved from AIG to the XLG (i)
the percentage of respondents in the magical zone increased, (ii) the percentage in
critical zone decreased, (iii) the average percentage consciousness score decreased,

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and, (iv) the coefficient of variation increased. These constitute the pattern of results expected and fulfilled by the groups. But then though the results are statistically significant one wonders why the AIG also gave magical responses. The answer which should be applicable to both the hypothesis related and the adult education centre related groups may be that the respondents were only responding to what had actually happened in the village. If this is so, then one should not construe it to mean that they themselves responded in a magical fashion. This observation, however, will be controverted if at the same time one has to justify the intrusion of this question as a key question. The contradiction lies in this: if the responses were as objective as the earlier arguments or explanations would have us believe, then there should not have been such clear differences of views as between different observers in the same village. Specifically though the AIG, the ALG, the VCG, and XLG belonged to the same group of 37 villages, yet they gave different answers. That is their average percentage consciousness score ranged from 39 for the AIG to 15 for the XLG. This would imply that they were responding to the same village community in different ways according to their ability and measure of outcome.

Even as one tries to propound the above possible explanation it may be counter argued that the differences could be real, objective and in accordance with the same criteria for measuring the outcome. Thus, it could be argued as possible if each of these groups, though belonging to the same village, was in fact citing different problems. To find out if this was really so we will have to look back at section one of the Chapter on the respondents' perception on the most serious problem.

Therefore, one may conclude that it is erroneous to take this question into the measurement of critical consciousness but before deleting it, it is worth while to crosstabulate for each group the problem and the outcome. Additionally it may be worth-while to consider if the following argument will hold good, namely that no problem need have only a magical solution. The fact that the solution, independent of the problem being magical and each respondent being a member of the village, was party to the magical solution deserved to be classified as having a magical outcome and outlook.

2.3 Outcome of Efforts

The responses to the question of what was the outcome of the efforts made by the villagers follow the same pattern as the responses to the earlier question. Many reported the lack of efforts or ignorance of any efforts on the part of the villagers.

Table 9.18 Outcome of Efforts Made

Level	AL	VC	NC	RC		AI	AL	XL
Magical	83	90	91	95		68	83	91
Critical	17	10	9	5		32	17	9
A.P.C.S.	26	19	16	10		39	26	15
C.V.	120	137	150			83	120	163
ANOVA	F.H=4.796 (SS)					F.A=5.947 (SS)		

Given that many of those who did give a response to the earlier question felt that the efforts ended in futility, it is not surprising to find in Table 9.18 that the percentage of respondents in the magical zone was high. But as with the earlier question, here too the respondents in the hypothesis related groups and the adult education related groups maintained their respective appointed or expected positions and significant differences.

The RCG continued to occupy their expected place at the bottom of the average percentage consciousness score scale.

2.4 Obstacles

Independent of the outcome of the above analysis one is struck by the high percentage of responses which imply that the people did face obstacles. Hence the question as to what were the obstacles that people faced becomes relevant.

Table 9.19 Obstacles People Face in Tackling Problems (%s)

Obstacles	AL	VC	NC	RC	AI	AL	XL
None/Don't know	44	49	58	53	43	44	59
Lack of unity/indifference	18	19	17	18	8	18	15
Lack awareness/ Education	4	2	3	12	3	4	-
Leadership	3	1	2	0	3	1	1
Economics	18	12	7	11	22	18	13
Officials	10	12	7	5	14	10	9
Opposition from different sources	3	4	8	1	8	3	3
Total (100%)	458	340	191	300	37	458	124

Among the hypothesis related group the percentage of respondents who did not perceive any obstacle increased along the continuum outward to the RCG. One is, therefore, inclined to believe that it is the people themselves who, in very many cases are inactive in problem solving. The same observation can be made of the adult education centre related groups, for as high as 43 per cent of the AIG admitted that there was none or that they did not know of any obstacles to problem solving.

The impression that the problem lies primarily with the people themselves gets strengthened when we find that the responses of those who identified the obstacle merged into one or two categories. The first is that the people lacked unity and/or were indifferent to problem solving. This is how the hypothesis related groups viewed it (17 to 19 per cent). The second reason is the economic pressures of life, as for example, poverty, debts, no credits, poor land, non-retention of water in the land and competition for limited jobs.

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Further scrutiny reveals that if we clubbed together the people oriented reasons, as for example the lack of unity, indifference, lack of awareness, education and leadership they add up to a sizeable 22 to 30 per cent in the case of the hypothesis related groups.

2.5 People Coming Together

So far we have explored one aspect of the whole gamut of the villagers, behaviour-their efforts at problem solving. We now move into a general area and try to find out if the people usually came together for any purpose be it social, religious, political, cultural or any other function or occasion.

Table 9.20 Do People Generally Get Together

Level	AL	VC	NC	RC	AI	AL	XL
Magical	59	66	70	64	24	59	67
Naive	26	21	17	33	40	26	24
Critical	14	14	13	4	35	14	8
A.P.C.S.	37	30	28	31	55	37	28
C.V.	65	89	89		41	65	87
ANOVA	F.H.=1.847 (NS)				F.A=13.860 (SS)		

2.5.1 Hypothesis Related Group

Reviewing Table 9.20 we find that while the three inter-related groups of ALG, VCG and NCG did conform to the anticipated pattern in that the percentage of the magical increased, naive decreased and the overall percentage consciousness score decreased, as one moved outward from the experimental group, yet the differentials are not adequately large to attribute the responses in a definitive fashion, to difference in the adult education programme stimulus. This is because the F value is extremely low and despite the T values being significant for ALG-VCG basis (T= 3.453). In a larger perspective also the RCG did not fit into the pattern and in fact seemed to have a better perception of people's contacts than even the VCG.

2.5.2 Adult Education Centre Related Groups

The three groups behaved according to expectations in their percentage distribution along the consciousness continuum.

2.6   Will Villagers help

Given the views of the respondents regarding the efforts made, the outcome and perception of the general inclination of the villagers to get together, a specific question put to them was whether the villagers were likely to help in future in problem solving.

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Table 9.21 Will Village Help in Tackling Problem

Level	AL	VC	NC	RC	AI	AL	XL
Magical	54	66	64	64	14	55	75
Critical	46	34	36	36	86	45	25
APCS	46	34	36	36	86	45	25
CV	109	138	133		40	109	179
ANOVA	F.H=6.208(SS)				F.A=24.208(SS)		

2.6.1   Hypothesis Related Groups

The trend in responses is not as expected because the NCG had a better average percentage consciousness score than the VCG. Despite this the F value is significant. This is because the difference between the ALG and VCG is significant (T=3.453) and that VCG and NCG is insignificant and negative (T=-0.601)

2.6.2   Adult Education Centre Groups

The three groups kept their respective positions upholding the influence of the adult education programme.

2.7   Intra—comparisons

Let us now have a look at the correlation between responses that the diffrent groups gave for the three elements discussed so far, that is effort-a-help, outcome, and people's participation.

Comparison		ALG	VCG	NCG
Efforts	-Outcome	.61	.67	.56
	-People get together	.04*	.09*	.12*
	Village help	.16	.17	.27
Outcome	-People get together	.07*	.05*	0.1*
	-Village help	.15	.11*	.19
People get together-help		.04*	.11*	.16*

*Not statistically
significant at .01 level

Except for one pair of variables. (Efforts—Outcome) none of the other pairs seems to correlate well. In fact, efforts—village help, outcome—people get together, and people get together—help are all uncorrelated.

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2.8   Inputs by Other Organizations

While on the subject of efforts and outcomes, an attempt was made to find out whether respondents were aware of any efforts being made by other organizations to tackle these major problems. The data were sought only to ascertain what people thought of the Government and voluntary organizations like the Andhra Pradesh Social Service Society.

2.8.1   Role of Government

The views of the respondents regarding efforts made by the government to tackle the problems cited by the respondents are given in Table 9.22.

Table 9.22   Efforts Made by Government to Tackle Problem (%s)

Efforts	AL	VC	NC	RC	AI	AL	XL
None	88	87	88	95	73	88	85
Environmental/ infra structe	6	6	4	3	8	6	8
Housing	3	3	1	1	11	3	2
Economic projects	2	3	6	1	8	2	4
Information dissemination	1	1	—	0	—	1	1
Total (100%)	458	340	191	300	37	458	124

An overwhelming majority of over 70 per cent of respondents opined that government had made no efforts to tackle the major problems. The remaining felt that the government had done more in the area of environment or infrastructure development and hardly anything by way of housing and economic programmes.

Those few who said that the government had made some efforts were then asked what was the outcome of these governmental efforts. Their answers are given in Table 9.23.

Table 9.23 Outcome of Government Efforts (%s)

Outcome	AL	VC	NC	RC	AI	AL	XL
None	43	66	96	98	30	43	63
Environment	7	2	—	—	20	7	—
Infra-Structural	28	18	4	—	20	28	26
Housing	7	5	—	—	10	7	5
Economic	15	9	—	2	20	15	5
Total (100%)	54	44	27	15	10	54	19

Again a sizeable percentage (30 per cent AIG, 89 per cent RCG) felt that the efforts did not yield any result. The others felt that the results were evident with regard to the physical infrastructural inputs rather than in the area of economic activity or housing.

2.8.2 Voluntary Organizations

All the respondents were then asked if any voluntary agency was working in the village. Incidentally, the AIG were not asked this question, because it was anticipated that they would mention the Social Service Society.

Table 9.42 Voluntary Organisation in Village (%s)

Organisations	AL	VC	NC	RC	AL	XL
None	83	93	100	100	83	96
Yes:APSSS	12	1	—	—	12	2
Yes:religious orn	5	4	—	—	5	2
Yes:others	—	2	—	—	—	—
Total : (100%)	458	340	191	300	458	124

The information given by the overwhelming majority of other groups was that no voluntary agency was working in the village. While one can accept the views of the NCGs and the RCG on this, it is indeed surprising that the ALG, VCG, and XLG should in such large percentages respond in the negative. It seems that they did not know of the Social Service Society despite the fact that this is the organization which is responsible for the education centres in the villages. Or is it that they seriously believed that the centres were really their own village activity initiated by them and operated by them? If this were so, it is indeed commendable but we must be realistic and say that they may not have known which agency was organizing the work, because they were associated with individuals and not with the organization as such.

Another possibility is that that the Social Service Society kept itself in the background, a commendable effort that the beneficiaries truly believed that the education centre was their own, assisted, as best, by the local clergy. This last explanation seems the most probable because all those who did say that there was a voluntary organization mentioned a religious organization, but not the Social Service Society by name.

To find out, if they knew of Society's work, though not its name, they were asked what the organization that they identified was doing in the village. Their answers are summarised in Table 9.25.

Table 9.25 Work Done by the Voluntary Organisation (%s)

Work	AL	VC	NC	RC	AL	XL
Don't know	—	9	—	—	9	—
Adult education	64	30	—	—	64	60
Economic projects	13	26	—	—	13	20
Welfare work	15	22	—	—	15	—
Other activities	9	13	—	—	9	20
Total (100%)	80	23	—	—	80	5

The majority referred to adult education and then economic and welfare work, both, in a manner of speaking, within the purview of the Society's adult education programme.

Table 9.26 Participation in The Organisation's Programmes (%s)

Participation in	AL	VC	NC	RC	AL	XL
No	4	10	—	—	4	20
Educational	61	5	—	—	61	20
Agricultural	9	5	—	—	9	—
Other projects	26	81	—	—	26	60
Total (100%)	80	23			80	5

Of those who knew of the organization only a handful said that they were not participating in this organization. The others were involved in its education programme or other projects.

Coming back to the larger question of the Social Service Society, all the respondents were now asked whether they had heard of it. The answers are in Table 9.27.

Table 9.27 Whether heard of APSSS (%s)

Heard	AL	VC	NC	RC	AL	XL
No.	38	84	96	99	38	66
Yes: (identified earlier)	12	1	3	1	12	2
Yes: educational	48	14	1	—	48	32
Yes: Development work	2	0	—	—	2	—
Total (100%)	458	340	191	300	458	124

The results are not encouraging for 38 per cent of the ALG, 66 per cent of the XLG and 84 per cent of the VCG denied any knowledge of the Society. This is indeed disappointing and needs to be probed. It is also disappointing because the education centres organized each year an Andhra Pradesh Social Service Society Day. Those who knew of the organization were also aware of its education programme. Another possibility that needs to be kept in mind is that the respondents did not know the society by its official name but by some other label.

Finally, those who knew of the Society were asked their opinion of it.

Table 9.28 Opinion About APSSS (%s)

Opinion	AL	VC	NC	RC		AL	XL
Poor opinion	5	4	—	—		5	30
Good work of teaching:	26	24	—	—		26	18
Guiding people	6	8	—	—		6	8
Helping people, doing good work	63	63	100	—		63	45
Total (100%)	229	49	2	—		229	40

Only a few of them had a poor opinion of it. The others appreciated it for its good helpful work and teaching programme.

2.9 Composite Score

Finally the respondents' answers to the key questions were added up to arrive at the component consciousness score and this is presented in Table 9.29.

Table 9.29 Village Participation in Problem Solving Perception Score

Level	AL	VC	NC	RC	AI	AL	XL
Magical	46	56	63	78	19	46	67
Naive	26	26	22	20	27	26	21
Critical	28	19	16	3	54	28	12
APCS	34	27	24	19	52	24	21
C.V.	66	82	87		44	66	92
ANOVA	F.H=10.328 (SS)				F.A=19.867 (SS)		

It is most encouraging to find that, despite some ups and downs in the individual elements, the pattern at the aggregate level conforms to the hypothesis of the study.

The ANOVA and T values are significant for the first pair of respondent groups: (T: AL-VC=4.352; VC–NC=1.452). The stimulus did help the ALG, but the effects did not radiate to the VCG, for which reason the VCG and the NCG remained more or less in the same 'universe'.

Let us now consider the correlations between the composite and its elements.

	ALG	VCG	NCG
Component-Efforts made	.88	.88	.85
-Outcome	.76	.74	.67
-Get together	.39	.47	.47
-Village help	.33	.34	.46

All correlations are significant, and moderate to strong. The last two elements do not tie up strongly with the component. Hence, it is the efforts and out-come elements which 'go to make the component what it is.'

3.   PERCEPTION OF SELF-ROLE

Having explored the respondents' perception of the villagers' likelihood of participating in solving village problems attention was concentrated on the respondents perception of themselves. They were asked two pointed questions. The first was whether they felt that they themselves could solve the village problems. This was to find out how much confidence they had in handling problems. The second question was whether they would work with others in the solution of the problem. This was intended to find out their leadership and cooperative outlook. Put together the answers to these two questions provided the picture of respondents' self-role.

3.1   Solving the Problem

The answers were classified according to the Paulo Freirian concept of critical consciousness. On the basis of the classification the responses have been analyzed as given in Table 9.30

Table   9.30   Can Respondent Solve Village Problem

Level	AL	VC	NC	RC	AI	AL	XL
Magical	88	90	90	88	78	88	91
Critical	12	10	10	12	22	12	9
APCS	12	10	10	12	22	12	8
CV	267	300	310	—	186	267	338
ANOVA	F.H=0.504 (NS)				F.A=0.749 (NS)		

The most surprising result is that the level of self confidence of ALG was hardly any different from that of the other hypothesis related groups. This surprise, however, gets scaled down when we find that even among the AIG the percentage in the critical zone is only 22. Also the variability is so high that one is unable to place any great credence to the average percentage consciousness scores.

Given the pattern of responses there must be quite another set of reasons for the low self profile of those who should otherwise be leaders. One reason could be that no individual is expected to solve the villager's major problem all by himself. So the fact that 10 to 22 percent confidently stated that they were capable of solving the problem need not be taken at its face value. It is more likely that they meant that they could lead the others.

3.2   Working with Others

To get this possibility into perspective, the respondents were asked whether they could actively work with others. The various anwers, classified on the magical-critical continuum, are summarised in Table 9.31

Table 9.31   Can Respondent Work With Others To Solve Village Problem

Level	AL	VC	NC	RC	AI	AL	XL
Magical	19	25	33	22	6	19	36
Naive	44	38	36	61	30	44	38
Critical	37	37	31	17	65	37	26
APCS	77	63	56	63	86	77	53
ANOVA	F.H=4.666(SS)				F.A=14.165(SS)		

The answers fall into a neat pattern. The average percentage consciousness score drops as one moves from ALG to NCG but the RCGs stand out. The value is significant for both the hypothesis related and the adult education centre related groups.

3.3   Indentifying Potential leaders

Having seen that the respondents, specially the ALG and the XLG, had not done too well for themselves, they were asked as to who, in their opinion, could lead the people. The answers are in Table 9.32.

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Table 9.32   Who Can Lead The Pepole (%s)

Leaders	AL	VC	NC	RC	AI	AL	XL
Dont know	41	46	50	7	57	41	52
None	3	2	2	0	3	3	2
Politicians	7	6	11	9	8	7	2
Caste/religious leaders	26	25	19	25	8	26	32
Government	11	14	15	55	5	11	8
People themselves	4	1	4	1	16	4	2
APSSS	5	3	–	1	3	5	1
Workers	0	–	–	–	–	0	–
Welfare organisations	3	1	–	2	–	3	–
Others	1	0	–	–	–	1	1
Total (100%)	458	340	191	300	37	458	124

The first aspect of the results that strikes one as the most conspicuous is that the RCG had a set of responses at variance with the other groups.   Only seven percent of the RCG had no answer to the question.   It is remarkable in view of the fact that 41 to 57 per cent of respondents in other groups did not have an answer. It is also interesting because the majority of the AIG did not know.   This is the second conspicuous finding. Why is it that the majority of the AIG reported that they did not know who could lead?   Is it ignorance in view of a history of non-leadership in the village?

The more definitive responses fall into two groups.   The single largest group of all respondents, except the AIG, voted in favour of caste or religious agents.   For the RCG the first agent was the government and then only the caste or religious leaders. For the AIG it was the people themselves who had to take the lead.

In the third position, according to the RCG and the AIG, were the political leaders.   But the other four groups preferred government leadership.   Lastly, workers and welfare organizations, and the Social Service Society did not find a place in the minds of people as potential leaders.

The respondents were then asked to rate four potential leadership sources: the SC/ST, non-SC, government, and none.   Their answers, independently for each of these agents, are as follows

Agents	ALG	VCG	NCG	RCG	AIG	XLG
Govt.	63	56	53	88	97	52
SC/ST	6	45	43	31	65	44
non-SC	26	28	25	12	51	14
none	22	33	40	9	3	39

Majority of respondents in each group expected the leadership to come from government. The next agent, in order of importance was the scheduled castes and tribes. What is surprising here is that the ALG did not support the leadership role of the scheduled caste. This despite the fact that a very large percentage of them were themselves from the scheduled castes and tribes.

3.4   Composite Score

In order to complete the assessment of the respondents' consciousness level with regard to this component their scores on the two key questions were added up and are summarized in Table 9.33.

Table 9.33   Perception of Self-Role Component Consciousness Score

Level	AL	VC	NC	RC		AI	AL	XL
Magical	19	25	33	19		6	19	37
Naive	40	34	34	57		30	40	37
Critical	42	41	34	25		65	42	26
APCS	53	50	45	51		70	53	41
CV	51	62	74			37	51	77
ANOVA			F.H=5.353 (SS)			F.A.=15.800 (SS)		

On the whole, we find that the RCG continued to reject their place in the continuum. by obtaining a higher average percentage conciousness score than the VCG and NCG. Considering only the three hypothesis related and the education centre related groups we find that the hypothesis continues to be upheld with significant F values for both the sets of groups.

We finally present the correlations between the elements and the component.

	ALG	VCG	NCG	
Self can solve-Can help others	.04*	.11*	.27	*Not sta-
Self can solve-Component	.33	.35	.48	tistically
Can help others-Component	.96	.97	.97	significant.

There is hardly any correlation between the first two variables : self and helping others. So it is the second element, can help others, that explains most of the component.

4. INSTRUMENTS OF CHANGE

The fourth component of this dimension was the respondents, perception of the role of six specific instruments of change which, in order of complexity of operation, are as follows:

a) depending on luck

b) prayer

c) providing information to people,

d) educating people

e) changing attitudes of people, and

f) organizing the people

The responses expected of the respondents were that they would be negative to the first two instruments and positive to the remaining four.

4.1　　Luck

The responses to this question are given in Table 9.34

Table　9.34　　Luck as an Instrument of Change

Level	AL	VC	NC	RC		AI	AL	XL
Magical	2	8	5	13		3	2	7
Naive	13	10	10	32		16	13	6
Critical	85	82	85	55		81	85	86
APCS	86	87	91	81		80	86	90
CV	24	34	28			26	24	31
ANOVA	F.H=3.108 (NS)					F.A=0.392 (NS)		

The three hypothesis related groups did not conform to the expected pattern. On the other hand they reversed their respective positions on the consciousness continuum. On the whole the vast majority respondents in of the three groups were in the critical zone and, therefore, rejected the role of luck as an instrument of change in rural life.

Among the adult education centre related groups also the expected pattern is fully upset with the XLG scoring higher than the other two groups. Overall, here too the majority in all three groups were in the critical consciousness zone.

4.2　　Prayer

The responses to this instrument of change is unexpected as will be seen from Table 9.35. Looking at the average percentage consciousness score we find that the RCG dropped below the 50 percent level.A high 41 percent of the RCG were magical with respect to this instrument of change.

Table 9.35 Prayer as an Instrument of Change

Level	AL	VC	NV	RC	AI	AL	XL
Magical	11	12	7	41	27	11	5
Naive	22	22	20	23	30	22	26
Critical	67	66	73	36	43	67	69
APCS	78	77	83	48	58	78	33
CV	44	46	36		71	44	35
ANOVA	F.H=2.077 (NS)				F.A=7.355		(SS)

Among the three adult education centre related groups there is significant difference among them and in favour of the XLG. Interestingly, the AIG depended to a greater degree than did the XLG on prayer.

4.3   Information Dissemination

The results with respect to the hypothesis related groups presented in Table 9.36 reveal a return to the expected response pattern with the average percentage decreasing as one moves from the ALG to the NCG. The RCG, however, continued to disturb the straight line spatial distance pattern. Even, otherwise, the differences between the core groups are not significant.

Table 9.36   Information as an Instrument of Change

Level	AL	VC	NC	RC	AI	AL	XL
Magical	45	51	54	30	24	45	59
Naive	40	34	34	34	49	40	31
Critical	15	15	12	26	27	15	10
APCS	36	32	29	53	52	36	26
CV	105	110	125		70	105	136
ANOVA	F.H=2.022	(NS)			F.A=8.292		(SS)

Continuing the scrutiny of the findings in Table 9.36 with respect to the adult education centre related groups we find the expected pattern with the AIG on the top with the XLG forming the rear with 26 percent average percentage consciousness score. The F value is also significant

The respondents were also asked as to who could help in disseminating relevant information.

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Table 9.37   Source of Help to Disseminate Information (%s)

Source	AL	VC	NC	RC	AI	AL	XL
APSSS	49	29	22	29	50	49	34
Government	17	6	11	9	11	17	–
Landlord	15	27	37	3	15	15	19
Religious leaders	4	4	2	–	–	4	12
Others	7	10	11	5	19	7	5
Don't know	8	24	17	54	5	8	30
Total (100%)	252	166	88	210	28	252	51

Though the RCG obtained an average percentage consciousness score higher than that of the other three hypothesis related groups, yet, when it came to the question of who could help in distributing information, over half of them failed to respond. The single largest group of respondents felt that the Social Service Society was the appropriate agency to help in this matter. What would be considered a pleasant surprise for the organizers of the programme is that a sizeable percentage of NCG and RCG also mentioned the Society. It will be recalled that none of the NCG or RCG had earlier reported that they knew of the Society when they were asked the question.

The second important source according to quite a few respondents was the landlord. The government including the panchayat was seen as a third useful source for disseminating information.

4.4   Education

Looking at the results given in Table 9.38 we find that the three hypothesis related groups conformed to the hypothesis and the F value is statistically significant. The RCG continued to seem to be even more concious of the role of education, as compared to even the AIG.

Table 9.38   Education as an Instrument of Change

Level	AL	VC	NC	RC	AI	AL	XL
Magical	29	41	42	26	16	29	46
Naive	45	35	37	26	51	45	32
Critical	26	24	20	48	32	26	22
APCS	50	42	39	63	58	50	38
C.V.	78	96	101		76	78	107
ANOVA	F.H=5.604	(SS)			F.A=5.550	(SS)	

The centre related groups conformed to pattern and the F value is signifi-cant. On the average, the AIG and the ALG were in the critical zone but just so. One would not have expected a majority of them to be naive about the role of educa-tion as an instrument for change.

Table 9.39   Source of Help in Imparting Education (%s)

Source	AL	VC	NC	RC	AI	AL	XL
APSSS	72	56	50	32	49	72	52
Government	11	19	26	11	26	11	15
Landlord	3	3	5	1	–	3	2
Religious Leaders	6	3	–	0	4	6	7
Others	3	5	5	5	19	3	4
Don't Know	5	14	14	51	2	5	20
Total (100%)	325	201	111	222	31	325	67

Table 9.39 regarding the source of help in introducing education as an instrument of change also throws up interesting findings. First, there was increased hope from all respondent groups that the Society would help out in this matter. Secondly, very many more ALG, and AIG, depended on the Society. Finally, all the groups continued to hope that the government would also assume responsibility for introducing education as an instrument of change.

4.5   Attitude Change

Table 9.40 is equally interesting in so far as the RCG are concerned. For a third instrument in succession they had an average percentage consciousness score higher than that of the ALG and just two percent points below the AIG. The three hypothesis related groups supported the hypothesis of the study that their perception was a function of their study status.

Table 9.40   Attitude Change as an Instrument

Level	AL	VC	NV	RC	AI	AL	XL
Magical	39	47	50	29	14	39	55
Naive	39	35	37	32	60	39	31
Critical	22	19	13	39	26	22	15
APCS	42	36	32	55	57	42	30
CV	98	109	113		58	98	130
ANOVA	F.H=5.243 (SS)				F.A=8.003 (SS)		

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As regards the centre related groups they continued to retain their substantive and statistical balance with a significant F value.

Table 9.41   Source of Help in Inducing Attitude Changes (%s)

Source	AL	VC	NC	RC	AI	AL	XL
APSSS	43	23	26	30	37	43	29
Government	3	6	8	4	6	3	–
Landlord	15	30	34	13	16	15	16
Religious Leader	5	4	2	–	6	5	7
Others	21	15	16	3	22	21	13
Don't Know	13	22	14	50	13	13	29
Total (100%)	279	180	96	213	32	279	56

When we compare the trend in views on the source of help in bringing about a change in attitudes we find from Table 9.41 that the Society continued to be the first preference of the single largest percentage of repondents in each group. The landlords replaced the government as a second major source.

4.6   Organizing People

This was the sixth and final instrument of change proposed to the respondents .

Table 9.42   Organising People as an Instrument of Change

Level	AL	VC	NC	RC	AI	AL	XL
Magical	34	44	45	29	16	34	47
Naive	30	28	35	31	49	30	29
Critical	35	28	20	39	35	35	24
APCS	51	42	38	55	60	51	39
CV	85	104	104		60	85	118
ANOVA	F.H=8.138	(SS)			F.A=6.506		(SS)

The three hypothesis related groups conformed to expectation and the RCG continued to be deviant. Just about half of the ALGs opted for the instrument when one would have expected overwhelming support from them for this instrument.

Among the centre related groups too the pattern of responses continued to support the hypothesis both substantively and statistically. But, again, the AIG were restrained in their support for the instrument.

Table 9.43   Source of Help in Organising People (%s)

Source	AL	VC	NC	RC	AI	AL	XL
APSSS	30	16	15	21	36	30	23
Government	6	5	7	4	4	6	—
Landlord	21	39	44	20	26	21	36
Religious leaders	6	5	4	—	4	6	6
Others	27	18	18	4	29	18	15
Don't Know	10	17	12	51	1	10	20
Total (100 %)	302	190	105	213	31	302	66

According to Table 9.43 though respondents continued to see the Social Service Society as a source to organize the people yet there was an increased tendency to lean towards the landlords.

Table 9.44 Organisations that Can be Formed to Help Organise People (%s)

Organisations	AL	VC	NC	RC	AI	AL	XL
Don't know	64	74	81	72	32	64	78
APSSS	5	3	—	8	—	5	2
Economic/Workers	5	6	5	0	16	5	4
Religious/caste	7	6	4	2	—	7	3
Welfare	19	11	9	18	49	19	13
Political	—	—	1	.	3	—	—
Total (100%)	458	340	191	300	37	458	124

The people were asked what organisations could be formed in the village. The answers are given in Table 9.44 The majority were unable to identify any particular organization but the single largest majority felt that welfare organisations could be set up.

Table 9.45   Obstacles in Organising People (%s)

Obstacles	AL	VC	NC	RC	AI	AL	XL
None/don't know	58	63	69	67	30	58	65
Self oriented/individualised	7	7	2	6	16	7	6
Other oriented:interaction	33	26	29	24	51	33	27
Other oriented: obstruction	1	2	1	—	3	1	2
Economic	1	2	1	2	—	1	—
Total (100%)	458	340	191	300	37	458	124

Finally, they were asked about the obstacles in organizing people. The results are given in Table 9.45. A majority did not answer or felt that there was no obstacle as such. The answers of the remaining can be grouped into two major categories. In the first, the self oriented reasons, were the obstacles the individuals placed on themselves and these were not seen as a major problem. It was the other-oriented reasons like inter-action among the people, obstruction by some, and indifference that seemed to be the main obstacle in organizing people.

4.7 Rank Ordering Instruments Of Change

It will now be useful to get an overall picture to see how the various respondent groups rank ordered the seven instruments of change. Barring the RCG and the ALG the other four groups were agreed that the rank order on the basis of the average percentage consciousness score, was as follows: luck, prayer, information dissemination and attitude change. There was an interchange of ranks between education and organizing people.

4.8 Composite Score

We now come to the composite score on the six instruments of change. It must be recalled here that the RCG stepped out and above the ALG on four of the six instruments. Hence, they could be reasonably expected to continue this deviance. The ALG, leading, as expected, the VCG and the NCG had extreme critical level perception with respect to four instruments also. Hence one should not be surprised if, in the final analysis, they retained the leadership in the hypothesis related groups.

Table 9.46   Instruments of Change Component Consciousness Score

Level	AL	VC	NC	RC		AI	AL	XL
Magical	29	40	44	28		8	29	47
Naive	18	13	16	21		22	18	16
Critical	53	46	40	51		71	53	37
APCS	55	51	51	58		62	55	49
CV	37	40	42			29	37	41
ANOVA	F.H=6.506 (SS)					F.A=12.273 (SS)		

Though the VCG and the NCG obtained the same average percentage consciousness score, the hypothesis is supported, substantively and statistically by virtue of the ALG being higher on the scale. What is however interesting to note is that the RCG scored higher than the ALG. This would mean that they had a much better grasp of rural dynamics than the ALG, though they were without the benefit of any training. The ALG, in spite of the training, came out only second best.

Let us now review the correlations among the elements of instrument of change.

Comparisons			ALG	VCG	NCG
a) Luck	-Prayer		.37	.35	.46
	-Information		.12*	.13*	.08*
	-Education		-.21	-.21	-.03*
	-Attitude change		.12*	.14*	.02*
	-Organising people		.14	.21	.03*
b) Prayer					
	-Information		-.15	-.26	-.22
	-Education		-.24	-.35	-.26
	-Attitude change		-.19	-.27	-.24
	-Organising people		-.11*	-.36	-.20
c) Information-Education			.52	.57	.60
	-Attitude change		.71	.76	.83
	-Organising people		.58	.65	.72
d) Education-Attitude Change			.55	.61	.63
	-Organisation		.68	.59	.66
e) Attitude change-Organising people			.63	.68	.77

*Not SS at .05 level

Reviewing the results section by section, we see that in section (a) relating 'luck' to other variables, there is a moderately strong correlation only between luck and prayer. All other values are insignificant, but hardly negative. In the second section 'prayer' all correlations are negative, and significant (except ALG: with organisation). In the remaining three sections the correlations are positive, strong and, as seen on earlier occasions, the ALG had the lowest of correlation values, and the NCG had the highest.

As will be seen in the Table the three education centre related groups confirmed the expectations about their relative positions in a hierarchy and this is so both substantively and statistically.

5. DIMENSION : AWAKENING CONSCIOUSNESS

We now come to the overall pattern that results from an aggregation of the individual components and their elements. The results are presented in Table 9.47.

Table 9.47 Awakening Consciousness Dimension Score

Level	AL	VC	NC	RC	AI	AL	XL
Magical	20	32	36	37	3	20	49
Naive	33	32	29	33	24	33	31
Critical	46	36	35	29	73	46	28
APCS	44	40	37	37	55	44	35
CV	37	40	42		29	37	41
ANOVA	F.H=11.139 (SS)				F.A=26.606 (SS)		

5.1   Hypothesis related Groups

It is most encouraging to find that the ALG came out on top, even if their average percentage consciousness score was in the naive zone. The important point here is that the hypothesis of this project has been ¡fully extended by the results. Recalling to mind, that one possibility is that the results obtained could be influenced by differences in certain characteristics of the respondents and not due to the stimulus, the partial correlation test was applied to the results. After partialing out the influence of sex, age, religion and socio-economic status, the resultant partial r value is 0.137, a value that is statistically significant at the accepted .01 level. Hence one can conclude without reservations, that the hypothesis that the perception would be a function of the study status of respondents is fully substantiated.

No doubt the RCG had done as well as the NCG but their superiority over the ALG in respect of their perception of instruments of change is not sustained through-out the labrinth of this dimension.

5.2   Adult Education Centre Related Groups.

The three groups remained steady in their relative positions. But from a substantive viewpoint one is a little surprised to find that the AIG themselves had an average percentage consciousness score of just 55. Is it then any surprise that the ALG did not perform much better than the 44 average percentage consciousness score that they obtained.

5.3   Rank Order Comparison

In conclusion the actual ranks of the six respondent groups, based on their dimension average percentage consciousness score, as against the expected positions was computed by relating it to their relative postion on a hypothetical 100 point scale.

Groups	Expected	Actual	Percent position
AIG	1	1	8.3
ALG	2	2	25.0
XLG	3	6	91.7
VCG	4	3	41.7
NCG	5	4.5	66.7
RCG	6	4.5	66.7

All groups, except the XLG, retained their expected rank order with the percentage positions quite wide.

1. INTRODUCTION

An attempt was made in this study to ascertain the images that different respondent groups had of the three major actors in the rural scene. These are the rich landlords or the oppressors, the scheduled castes and tribes or the oppressed and the respondents themselves. The fourth component of this dimension is the aspect of belonging to the oppressed. This is a more specific explication of the second component mentioned above.

To assess the image of the respondents in respect of the first three components 20 words were identified as characterising various possibilities of images of persons at all the three levels of consciousness. The words were vengenceful, humble, inhuman, saviour, stupid, sincere, wise, clever, trustworthy, powerful, educated, useless, lazy, deceptive, drunkard, exploiter, generous, exploited, greedy, brainless.

Respondents were asked to choose five words from the above list that could be used to characterise or best describe the landlords (oppressor), the scheduled caste/tribe (the oppressed), and the respondent himself or herself.

We shall now present the findings in respect of these three components to be followed by the fourth dimensional component and the performance at the level of the dimension.

2. IMAGE OF OPPRESSOR

An ideal critical perception of the oppressor would be represented by the following five words: vengenceful, inhuman, powerful, exploiter and greedy. The esponses of the different groups are given in Table 10.1.

Table 10.1   Image of Oppressor

Level	AL	VC	NC	RC		AI	AL	XL
Magical	24	25	30	20		16	24	30
Naive	30	27	30	23		35	30	24
Critical	46	47	40	56		49	46	46
APCS	49	49	45	54		53	49	48
ANOVA	F-H=1.681 (NS)					F-A 0.659 (NS)		

The percentage distribution of the hypothesis related groups reveals that the hypothesis that there would be a decreasing level of critical consciousness as one moves from the ALG to the NCG and probably the RCG is not sustained. In fact it would seem that the RCG had a better perception or rather a more acceptable perception, *a la* Freire, than the ALG had. Does this mean that the adult education centre tended to strengthen the negative image rather than over throw this negative.?

Coming to the education centre related groups, we notice that the hypothesis is substantially supported with the instructors having a more critical attitude towards the oppressor than the learners and they in turn had a higher score than the XLG. But the differences are not significant. These findings raise a question as to the role of education centres in inculcating a critical attitude towards the oppressor. Incidentally, comparing the RCG and the AIG one finds no real difference between the two groups. Instructors are trained towards a liberation philosphy and the RCG had supposedly not been so trained.

3. IMAGE OF SC/ST

The respondents were asked to select any five words that closely described their image of the oppressed or more specifically the scheduled castes, who are considered as the most oppressed group in society. A critical description of the oppressed or the scheduled castes could be done with any of these six words: humble, sincere, wise, trustworthy, generous and exploited.

Table 10.2   Image of the Oppressed

Level	AL	VC	NC	RC		AI	AL	XL
Magical	33	37	41	25		52	33	6
Naive	30	29	21	26		32	30	25
Critical	37	34	38	48		16	37	30
APCS	43	41	40	51		30	43	37
ANOVA	F-H = 0.517(NS)					F-A=5.950 (SS)		

As will be seen from Table 10.2 the earlier trend observed with regard to the image of the oppressor was slightly improved upon with the average percentage consciousness score dropping marginally from 43 for the ALG to 40 for the NCG. But the higher average percentage consciousness score that the RCG had was continued in respect of this component also. This too raises an important question as to what has been the role of the education centre in terms of influencing the image of the schedúled castes or tribes. Has the process of education lowered the critical consciousness of its members in this dimension?

When we look at the centre related groups we notice that the instructors had a very poor image of the oppressed, in fact the lowest among all groups. What are the reasons for so many of them having a magical consciousness?

4. IMAGE OF SELF

How the oppressed perceived themselves is the next component for analysis. Respondents were asked to select any five words that would closely describe themselves. A critical description of themselves could be done with these six words: humble, sincere, wise, trustworthy, generous, and exploited.

10.3 Self Image

Level	Design respondent groups					AEC respondent groups		
	ALG	VCG	NCG	RCG		AIG	ALG	XLG
Magical	14	18	29	14		0	14	18
Naive	15	16	16	19		32	15	12
Critical	71	66	56	68		68	71	70
APCS	58	54	48	61		66	58	55
ANOVA	F-H = 10.300 (SS)					F-A=0.713 (NS)		

The learners had a more critical self image compared to other persons in their own village who in turn had a higher critical self image than the people in the neighboruing village. These are in line with the hypothesis. In other words, the learners had a very positive view of themselves compared to the other HRG related respondent groups, though their attitude towards the oppressor and the oppressed was not much better than that of the other groups. However, the RCG had an average score that was higher than that of the learners.

The hypothesis is also supported substantially, though not statistically, with regard to the education centre related groups. The instructors had a slight edge over the learners who in turn had a higher critical image of themselves than the XLG.

5. ACCEPTANCE OF IMAGE:

It is one thing to have a particular image of self. It is quite another thing to accept this self image. This question put to the respondents was: How did the scheduled castes/tribes feel about being scheduled castes or tribes?

Table 10.4   Self Image of SC/ST

Level	Design respondent groups				AEC respondent groups		
	ALG	VCG	NCG	RCG	AIG	ALG	XLG
Magical	55	59	65	66	76	55	57
Critical	45	41	35	34	24	45	44
APCS	64	60	57	55	41	64	60
CV							
ANOVA	F-H = 2.831 (NS)				FA = 3.088 (NS)		

Perusal of Table 10.4 reveals that the hypothesis related group had average scores which supported the hypothesis substantially but not statistically.

Among the education centre related groups, the learners had the highest critical attitude compared to the XLG. The instructors surprisingly had done rather poorly. The vast majority of them had a magical attitude.

6. DIMENSION: PERCEPTION OF ACTORS

Taking all the four components together what is the total picture that emerges?

Table 10.5   Image Perception Dimension

Response	AL	VC	NC	RC	AI	AL	XL
Magical	13	19	25	9	8	13	21
Naive	32	36	31	34	51	32	31
Critical	55	48	44	57	41	55	43
APCS	51	49	46	55	50	51	48
ANOVA	F-H=7.414 (SS)				FA=3.280 (NS)		

At this aggregate level the hypothesis is fully extended. The ALG had a higher average percentage conscious score than the VCG. The latter in turn were better placed than the NCG. The partial correlation, controlling for the four characteristics of age, sex, religion and socio-economic status is 0.073 which is statistically significant at the .01 level. The RCG had a higher average score than the ALG

themselves. This is one anamoly that needs further study and analysis. For given that their position with respect to the earlier dimension was approximately at the lower end of the critical - magical consciousness continuum in this dimension their position was at the upper region.

Let us now consider the relative positions of the three adult education centre related respondent groups. The results presented in Table 10.5 reject the trend observed in responses to components presented earlier in this chapter. All three groups were more or less together with the ALG having a slight edge and just in the critical zone. What accounts for the ALG respondents projecting a better perception was their ability to capture the image that the scheduled castes have of themselves and also to be able to affirm and be proud of their being scheduled castes. So on both these components they scored more than the AIG. This is also true of the XLG when they are compared with the AIG. Does this mean that the AIG did not fully accept themselves as they were and their belonging to the oppressed group and tried to be different from what they were? This may be a good explanation if we are considering only the image dimension. But as already seen, with respect to four earlier dimensions, the AIG had a decidedly higher level of consciousness. So the explanation for this difference in scores in respect of images has to be sought elsewhere.

Finally let us consider the relative per cent position rank order of the six groups.

Resp. Groups	Expected	Actual	Percent position
AIG	1	3	41.7
ALG	2	2	25.0
XLG	3	5	75.0
VCG	4	4	58.3
NCG	5	6	91.7
RCG	6	1	8.3

The acutal outcome largely rejected the expected rankings with the RCG moving into the top position.

The overall consciousness level score is the sum total of the scores obtained by each individual in each group in respect of each of the earlier presented five dimensions. In order to facilitate quick reference, the consciousness scores in respect of each dimension are reproduced in Table 11.1 along with the overall consciousness score.

Table 11.1 Design Related Groups by Average Percentage Overall Conciousness Scores

Overall Consciousness	Design Related Groups				Correlation between 3 groups*	
	ALG	VCG	NCG	RCG	Zero/Order	Partia,
a) Social Awareness	46	35	27	17	0.26*	0.26*
b) Social Functionality	74	69	65	41	0.12*	0.16*
c) Analytical Skills	46	43	43	40	0.06* (Ns)	0.07*
d) Awakening Consciousness	44	40	37	37	0.14*	0.13*
e) Perception of Actors	51	49	46	55	0.12*	0.07*
Overall Consciousness	48	44	41	41	0.19*	0.18*

*The three groups considered were the ALG, VCG, and the NCG for reasons stated in the methodology. The values marked with an asterik are statistically significant at .01 level.

1. Hypothesis Related Groups

Considering the overall level of consciousness in the first instance, we see from Table 11.1 that the hypothesis is fully confirmed. But to conclusively accept this observation it is necessary to establish that the observed significant differences remain so even if there were no differences in the age, sex, religion and socio-economic status of the three major respondent groups.

After controlling for the effects of the four variables, outcome is still very much the same, that is, there are both statistically and substantially significant diffe-

rences in the level of overall consciousness as between the experimental group and the control groups. (Partial correlation=0.18) To conclude: it has been conclusively shown that the adult education programme has raised the levels of consciousness of its members to significantly higher levels than would obtain in the normal course of the history of these people. Despite the above encouraging conclusion, given the ALG average score of 48 per cent it may seem that the education programme has not as yet pushed up the level of consciousness of its own participants into the critical zone. This is not entirely true, for the average percentages that have been presented so far have hidden the range of scores.

When we compute the confidence intervals for the average percentage consciousness score based on the results obtained for the sample of respondents, we get the following spread:

ALG	46 to 50
VCG	42 to 46
NCG	39 to 44

Critical review of the above reveals that:

a) the average percentage overall consciousness score of the ALG could be exactly at the midpoint of the scale and in any case not lower than 46 per cent;

b) the VCG and the NCG, do not over lap with the ALG. At best, one can say that the ALG start where the VCG end. Thus there is a clear advantage that the ALG have over the VCG and that could be the result of the influence of the adult education programme. In fact the T-test results also support this very clearly (T=4.219);

c) the VCG and the NCG have an overlap of three percentage points at the upper end of the NCG (42 to 44). Hence, the difference cannot be significant (T=1.829) and so the observed differences are due to chance and not real differences. This would imply that though on some of the elements, components and dimensions there were real differences between the two groups, yet in the final analysis these have more or less cancelled one another to yield a difference that is substantively significant, but not statistically so. In sum this would mean that the adult education centre participants have not been able as yet to sufficiently influence other members in their village to give them a score which would be distinctly different from that of adults in villages which have no adult education centre.

Table 11.2 Design Related Groups by Overall Consciousness Level (%s)

Level	Design Related Groups			
	ALG	VCG	NCG	RCG
Magical	10	10	22	23
Naive	38	43	42	50
Critical	52	39	36	26
APCS	48	44	41	41
CV	27	32	36	
ANOVA : F=14.316 (SS)				

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It is most encouraging to find from a review of the results presented in Table 11.2 that the majority of the ALG were in the critical zone and only about 10 per cent were in the magical zone. Assuming that the RCG represented the typical rural marginalized community one can conclude that the education programme has been able to move about 13 per cent its participants out of the magical zone and place 26 per cent in the critical zone. This is a net movement of 39 per cent upwards. Now if we accept the NCG as the norm and reference group, the net movement is 28 per cent (that is $(22-10,)+(52-36)$. These positvely indicate the contribution of the education programme towards hastening the process of conscientization of the people.

Table 11.3   Design Related Groups by Critical Consciousness Scores (%s)

Critical Consciousness Scores (%s)	Design Related Groups		
	ALG	VCG	NCG
50-59	35	27	27
60-69	16	11	8
70-79	1	1	1
80	0	0	0

A more detailed analysis of only the respondents in the critical level reveals further interesting findings. The VCG did not gain very much from the adult education programme, for the gain was only 7 percentage points ahead of the NCG (magical and critical levels taken together). The ALG did considerably better even within the critical zone.

Another important point to note is that even among the NCG 36 per cent were in the critical zone of consciousness. It would be interesting to find what role they played in the day-to-day life of their villages and whether they could be harnessed to help others by forming adult education centres.

1.1   Scheduled Castes/Tribes and Non-Scheduled Castes/Tribes

A question that would be worth posing now is: could the caste status of the respondents have influenced the outcomes? More speciafically, were there differences in the level of overall consciousness between the Scheduled Castes/Tribes and non-Scheduled Caste/Tribes in these four major groups of respondents?

Table 11.4 Design Related Groups by Respondents' Caste Status and Average Percentage Overall Consciousness Score

Overall Consciousness		Design Related Groups			
		ALG	VCG	NCG	RCG
Social Awareness	Non-SC/ST	46	32	23	15
	SC/ST	45	36	29	18
Social Functionality	Non-CS/ST	76	71	59	27
	SC/ST	73	79	68	51
Analytical Skills	Non-SC/ST	45	44	44	39
	SC/ST	46	42	43	43
Awakening Consciousness	Non-SC/ST	42	38	33	36
	SC/ST	45	41	40	37
Perception of Action	Non-SC/ST	49	46	38	50
	SC/ST	52	52	51	58
Overall Conscoiusness	Non-SC/ST	47	43	37	38
	SC/ST	48	45	44	42

Having presented the results in Table 11.4 let us review them castewise.

1.1.1. The Non–Scheduled Caste/Tribes

We find from Table 11.4 that in respect of each of the five dimensions as well as the overall consciousness score, the non-scheduled castes or tribes respondents of each of the three respondent groups maintained their relative spatial position. The ALG had the highest score and the NCG the lowest of the three groups. Thus, the expectations as reflected in the hypothesis of the study are fulfilled. All three groups of non-scheduled castes or tribes respondents were in the critical zone only with respect to social functionality.

1.1.2 The Scheduled Castes/Tribes

The Scheduled castes and tribes conformed to the hypothesis only in respect of two dimensions namely social awareness and awakening consciousness and the overall consciousness score. In the social functionality dimension, the VCG recorded the highest score of the three groups and on the analytical dimension they had the lowest score of three groups.

1.1.3 The Non-SC/ST versus the SC/ST

Comparing the two subgroups of respondents in each of the major respondent groups and with respect to the different dimensions and overall consciousness,

we find that it is in only 4 out of the 18 comparisons that the non-scheduled caste and tribes scored higher than the scheduled castes and tribes. This finding leads one to the conclusion, tentative as it may be, that the scheduled castes and tribes are not likely to be as 'magical' as common observation seems to make them out to be. On the whole, whether it be the experimental or the control groups, the scheduled castes and tribes had a relatively higher level of consciousness than the non-scheduled castes and tribes.

But the question remains: does the lower consciousness score of the non-scheduled castes and tribes, who are normally cast in the role of the oppressor groups and class, indicate that they are to an extent unconscious of their own oppressive role in the village? If so, if they are helped to rise above their current levels (present) into higher levels of consciousness, could they not be moulded into a constructive force in the village? However, should it be done by making them also the target group of the education programme through a more deliberate process of radiation (espesially because many of them stay quite a distance away from harijan wada) of the consciousness achieved by the marginalized groups (who are likely to be schedu-led castes or tribes) and are the current target group of the education programme of the Social Service Society.

Another explanation for the differences may be that the non-Scheduled Castes/Tribes did not consider it worth while to be concerned or interested in the dimensions that were explored. While this may be plausible it is indeed difficult to assume, as would be necessary, that the non-scheduled castes and tribes had somehow collectively arrived at a decision to project a low profile. This explanation would be probable only if the "indifferent" low profile factors are an inherent part of the non-Scheduled Castes/Tribes mentality or culture.

2. Adult Education Centre Related Groups

We can now consider the AEC related groups whose results are given in Table No. 11.5

Table 11.5 Overall Consciousness: Adult Education Related Groups

Level	AIG	ALG	XLG
Magical	-	10	26
Naive	24	38	44
Critical	76	52	30
APCS	56	48	40
CV	14	27	40
ANOVA	F = 22.348 (SS)		

The results are unambiguous and confirm the hypothesis both substantively and statistically. The differences among the three groups are real. On the aggregate, the AIG alone had an average percentage consciousness score of 56 per cent with 76 per cent of the instructors in the critical zone.

Among the XLG though the average percentage consciousness score was only 40, yet it was in the naive zone with 30 per cent of the respondents in the critical zone.

Again that the instructors were better off and well in the critical zone speaks well for them, for the villagers who selected them, and the Society which trained them. At the same time, it must be noted that they were not sufficiently far into the critical zone to pull up into the critical zone the learners as well.

3. Rank Order Comparison

Finally let us take a look at the rank percent position of the six groups.

Respondent Group	Rank Expected	Actual	Percent Position
AIG	1	1	8.3
ALG	2	2	25.0
XLG	3	6	91.7
VCG	4	3	41.7
NCG	5	4.5	66.7
RCG	6	4.5	66.7

Except for the XLG the other five groups took their expected position in the rank order. The XLGs, it will be recalled, failed to keep their expected rank position in respect of each dimension as well.

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CHAPTER TWELVE

MONITORING ADULT EDUCATION CENTRES

1. THE ISSUES

It will be recalled from Chapter Eleven that, compared to the two control groups, the village and the neighbourhood groups, the active learner group of respondents had a significantly higher average percentage overall consciousness score. One may be inclined to conclude that this is a creditable performance and the Social Service Society need not put in any additional efforts to further raise the level of consciousness of its education programme participants. Though it cannot be denied, on the face of such convincing findings, that the education programme has succeeded in raising the consciousness levels of its adult education centres and tneir participants well above the 'average rural levels' of non-participants, yet one cannot also ignore the findings that the overall performance of the edcuation programme is not outstanding. More specifically, we have seen that about 10 per cent of the learners were still in the magical zone of consciousness, and another 38 per cent were in the naive zone. Hence, one may well argue now that the education programme should not and cannot be complacent about its performance.

Given the above position, what can the adult education programme do to improve the consciousness level of its participants? The organization has two options. One is the micro or the individualized approach and the other is the macro approach at the level of education centres. In the first alternative each and every one of the 7,000 odd learners has to be screened, and the weak leaners picked out and assisted to improve their consciousness score. While it is not denied that these efforts would bear fruits, they are indeed time consuming and labourious. In any case, it should be left to each instructor to work more closely with each of the member participants and help the ones in the lower rungs of the consciousness scale.

The second alternative, the macro approach taking the education centre as the unit for identification and assistance, is more pragmatic and efficient. Here, the education centres which have a relatively low average consciousness score or, rather more generally, centres which are in the lower rungs of the consciousness scale can be identified and helped to move up the rungs.

The first question that arises in this context is: how can one accurately identify the zone or level of consciousness in which any centre is at any point of time?

This is a problem of classification. The second question is this: what can be done to help those of the centres which are in the lower rungs to improve their performance (assuming of course that they can be helped and that the members are not indifferent and would rather wind up the centre)? The purpose of this chapter is to answer both these questions or issues.

2. THE DATA

Before we take up the issues, however, it would be necessary to briefly refer to the data about the centres. First, for each of the sample centres, data were aggregated from the relevant information about each of the learners who formed the sample of respondents from that centre. The aggregations were either averages (consciousness scores, age, education, etc), or percentages (per cent males, per cent scheduled caste/tribes etc). Since there is only one instructor per centre, the relevant data about the instructor were retained intact. Finally, appropriate village level data were also included. The centres for which some information was missing were excluded from the analysis. Thus, the results in this chapter pertain to 37 centres.

Secondly, for the purpose of further statistical work it was found most efficient to have only three groups of centres. The 37 centres had a consciousness score ranging from about 42 to 73 per cent. None of them was in the magical zone. In fact, 23 centres were in the naive and 14 in the critical consciousness zone. To meet the requirement of three groups, the critically conscious 14 centres were retained as the first group and labelled the 'high rung' centres. The remaining 23 centres were split into two with those 42 to 53 per cent forming the 'lower rung' (10 centres) and the 54 to 59 per cent centres being the 'middle rung' (13 centres).

3. CLASSIFICATION:

The operational issue is: what are the variables by which centres which are in the lower rungs can be differentiated from those in the higher rungs? This was answered by resorting to a discriminant analysis. In order to do this the large number of variables referred to earlier was scrutinized and only those variables on which information could be obtained by the Social Service Society staff either just before starting the centre or soon after it was started were included. This criterion was used because, the ultimate purpose is to be able to identify and monitor the centres at an early stage so that corrective measures can be introduced to move up the centres which are in the lower rungs.

The following 15 variables were identified and introduced into the discriminant analysis:

a) **Village Related Variables:** Environment index, modernisation score

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b)   **Learner Related Variables**: Average age, sex (Percentage females), religion (percent non-christians), caste (scheduled caste/tribes), schooling (percent non-schooled), per cent landless/marginal farmers.

c)   **Instructor Related Variables**: Teaching experience, reason joined AEC, problems in enrolling learners, knowledge of AEP objectives, age, education, landholding.

An analysis confirmed that, collectively, all the fifteen variables did have a very high discriminating power (Wilks' Lamba=0.182 for the first function and 0.655 for the second function). In other words, 31 out of the 37 centres (84 per cent) were correctly classified as belonging to the category to which they had been assigned prior to the discriminant analysis (See diagonals of Table 12.1).

Table 12.1   Adult education centres by their Discriminant Classification:

Actual Group (No of centres)	Predicted Group			Percentage Correctly predicted
	Low	Moderate	High	
Low (10)	10	0	0	100
Moderate (13)	1	10	2	77
High (14)	0	3	11	79

Most important is that all the ten centres which had been placed in the lowest rung, and therefore in need of remedial action, were correcty identified with the help of these 15 variables.

Further scrutiny of the performance or contribution of each of the 15 variables in the discriminant analysis revealed that not all of these are necessary for the purpose of classifying centres into their appropriate consciousness zones. The criteria used here were their contribution to the analysis, their standardised canonical discriminant function coefficient, and the ease with which relevant and reliable data could be collected. Thus, on the basis of these criteria, seven of these 15 variables were found to be adequate. The variables, in decreasing order of importance are:

a)   Instructor's knowledge of the objectives of the education programme;
b)   Reasons instructor was selected;
c)   Instructor's level of education;
d)   Percentage of women learners in the centre;
e)   Learners' average .landholdings (negatively related);
f)   Learners' average age; and
g)   Instructor's teaching experience (negatively related)

It would bear repetition that it is the combination of these seven variables that has helped to correctly sort the centres into their appropriate categories.

4. IMPROVING PERFORMANCE OF 'LOW' CENTRES

Having accurately identified the centres in the lower rungs of the conscious-ness scale, we can now tackle the second question or issue of identifying the factors that can be modified or regulated in an appropriate manner in order to raise the level of consciousness of the centres. But before this is done it is necessary to ascertain the cumulative influence of both the modifiable and the non-modifiable variables on the level of consciousnes. This would provide an idea of what would be the relative influence of the modifiable variables on the level of consciousness. For this purpose the variables were first classified into three major categories: learner related variables, instructor and centre related variables, and village related variables. Each of these three sets of variables was subjected to regression analysis in order to eliminate variables having little or no influence on the level of consciousness. The 19 variables (four learner-related, 14 instructor - centre related, and one village related) surfaced as the important factors accounting for nearly all the variance in the centres, level of consciousness (R squared = 0.97).

The next task was to select from among those 19 variables those which can be modified and then to measure their relative cumulative influence on the centres, level of consciousness. This exercise yielded 12 variables (one learner related and 11 instructor - centre related). These variables collectively accounted for 67 per cent of the total variance. This is a heartening result for the education pro-gramme of the Social Service Society as this indicates that appropriate modification of the above mentioned factors can substantially raise consciousness scores of the participants and their education centres.

In the final stage these 12 variables were further scrutinized and the seven most important variables were selected. These were then subjected to yet another regression analysis. It was found that these seven variables collectively accounted for 56 per cent of the variance with the top five variables practically accounting for all the 56 per cent of the variance. These five variables, in order of importance are as follows:

a)   Instructor's knowledge of the objectives of the education programme;
b)   Number of topics taught in the education centre;
c)   Learners' exposure to modernization;
d)   Number of problems as perceived by the learners that were discussed in the education centre; and
e)   Number of observation visits conducted by the education centre.

In essence, this means that the inputs appropriate to each of the above five variables need to be stepped up, especially in the case of education centres in the lower rungs of the consciousness scale.

CHAPTER THIRTEEN

SYNTHESIS AND RECOMMENDATIONS

The primary purpose of this evaluation project was to critically assess the achievements of the Adult Education Programme of the Andhra Pradesh Social Service Society with particular reference to the level of consciousness attained by the learner participants in the different adult education centres. Additionally, the Social Service Society wanted to know what factors make for the successful functioning of the adult education centres. Furthermore, the evaluation project results were expected to not only provide the necessary indicators to help individual centres to strive harder to reach higher levels of consciousness, but also to provide them with clues to identify and release from supervision those centres which have achieved a high degree of 'maturity' in their working.

To this end five major dimensions of consciousness were identified and criteria for the measurement of these dimensions were developed. The five dimensions were: Social Awareness, Social Functionality, Analytical Skills, Awakening Consciousness and Perception of the Major Actors in the rural environment. A sample of 48 adult education centres was selected from a total of 193 centres. The number of respondents interviewed in each group was 39 Instructors, 458 active learner participants and 124 ex-learners A sample of 340 non-learners from the same sample adult education centre villages and a comparable group of 191 non-learners from nine neighboring villages (matched with nine sub-sample AEC villages), thus providing for a spatial-distance-experimental-design.

This Chapter now draws together the major findings of the study pertaining to the different components and dimensions of consciousness in order to identify the major direction in which the findings point. Given the underlying interest of this study on the active learner group of respondents, this Chapter presents the conclusions about them and their adult education centres and, on this basis, makes some major recommendations for further strengthening the programme.

CONCLUSION 1: Target group predminently consists of dis-advantaged marginalized rural adults

The vast majority of adult education centres were located in villages which had a population of less than 2,000 persons and having few facilities. A vast majority of the learners belonged to the Scheduled Castes/Tribes, their representation being more than that in the village in which the centres were located. A vast majority of the learners were landless labourers and marginal farmers and their representation in the AEC was higher than that in the village.

It is recommended that:

The enrolment of persons from these groups be maintained in the same proportion if not increased in the future as these are the disadvantaged and marginalized sections of the population who need to benefit from such programmes.

CONCLUSION 2: AEP has succeeded in raising the level of consciousness of its learner participants

The results of this evaluation study have revealed that the average consciousness level of the learner participants was significantly higher than that of the other comparable groups of ex-learners, the village control group and the neighbourhood control group. These findings were sustained even when differences for sex, age, religion and socio-economic status were simultaneously controlled. This is also the overall trend in each of the five dimensions on which consciousness was measured. Thus, one can conclude that the adult education programme of the Social Service Society has been able to fulfil its most important objective, namely, of raising the level of consciousness and moving persons towards the critical zone of consciousness.

It is recommended that:

The APSSS should continue its Adult Education Programme so that larger numbers of the marginalized rural communities can gain from it.

CONCLUSION 3: AEP has been able to convert the democratic inexperience of its learner participants into active participation

Compared to the period before joining the AEC, more of the learner participants reported that, after joining the AEC, they participated in morchas, attended political meetings, canvassed for candidates during elections, voted during elections and had been elected to office in the panchayati raj or local self-government system. They were also actively involved in conducting social and cultural programmes, setting up mahila mandals, starting kitchen gardens and so on.

It is recommended that:

This trend be fully supported and encouraged by the APSSS authorities.

CONCLUSION 4: The AEP has been able to move its participants towards a culture of self-reliance

The growth in confidence and efforts and successes in their move towards self-reliance is evident from the findings that:

a) members of most of the centres were able to provide lamps and kerosene, textbooks and slates from their own funds for their centres.

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b)   One hundred and nine centres reported the undertaking of as many as 311 action programmes aimed at economic growth providing a better future and for improving their self-image.

c)   Just 11 economic projects involving over Rs. 11 lakhs were undertaken by the learners themselves negotiating with various government agencies for subsidies, funding agencies for grants, banks for loans, end rasing funds through their own contributions.

It is recommended that:

The adult education centres be encouraged to undertake more and more self-reliance programmes starting with self sufficiency economic projects like Savings Scheme and large scale projects which will ensure them a better future.

In this context, it would be necessary to draw attention to one aspect of such programmes. Success in the quantitative dimension of the self-sufficiency projects may tend to undercut the entire programme if the qualitative dimension is not also closely nurtured. This qualitative dimension consists in the conscious building up in the learners positive social values and attitudes, cooperation, sharing, etc concurrently with the action programme.

CONCLUSION 5:   *The AEP has partially achieved favourable results in respect of Literacy*

Nearly half of the learners in the sample centres were completely illiterate. The remaining had acquired literacy in varying degrees, with a sizeable group having attained full literacy. The authorities of the adult education programme have left this aspect of the programme open for the learners to decide when and how much of literacy they want to acquire. The learners, on their part, did not immediately see the need for acquring literacy. It was only when they were involved in various negotiations with different agencies that they perceived the need for acquring literacy.

It is recommended that:

Whenever the learners undertake some action programme involving other agencies, they should be encouraged to read any written documents that may have to be filled. The instructors should be trained in this regard to utilize such opportunities for the teaching of literacy.

CONCLUSION 6: *The APSSS has been successful in implementing its fourfold aims*

The earlier mentioned four major conclusions conclusively lead one to the inevitable but firm conclusion that the adult education programme as designed and implemented by the Andhra Pradesh Social Service Society is a success.

Hence it is recommended that:

The APSSS continue the Adult Education Programme as one of its major programmes as it is presently conceived, designed and executed subject to such modifications in detail as may be recommended elsewhere in this Chapter or deriving from the major conclusions and recommendations herein.

CONCLUSION 7: The AECs in the lower rungs of the consciousness scale can be identified with precision

Discriminant analysis pertaining to the 37 adult education centres for which complete relevant data were available, reveals that it is possible to accurately identify those AECs which lie in the lower rungs of the consciousness scale. The important variables that have helped make this identification are:

1. Instructors' knowledge of the objectives of the AEP
2. Reasons instructor was selected
3. Instructors' level of education
4. Percentage of women learners in the AECs
5. Learners' average landholdings (negatively related)
6. Learners' average age
7. Instructors' teaching experience prior to joining the centre (negatively related).

More generally, one may say that instructors of adult education centres in the lower rungs of the consciousness scale may be characterised as having:

1. a relatively low level of knowledge of the objectives of the adult education programme, and so unable to 'instruct, inspire and animate' the learners towards objectives of the adult education programme;

2. 'self oriented' rather than than 'other oriented' reasons for becoming instructors;

3. a relatively lower level of formal education; and

4. relatively more teaching experience prior to becoming instructors.

The characteristics of learners of such adult education centres in the lower rungs would be as follows:

Their average age would be relatively lower, their average landholdings would be relatively higher, and the learners would be a mixed group of men and women. The mixed nature of the group seems to be a negative influence in raising consciousness primarily because of the greater difficulty that these adult education centres face in identifying programmes and activities which would include the interests of both men and women.

It is recommended that:

The authorities screen all the 193 adult education centres that are presently in operation and pick out those centres that are likely to fall in the lower rung of the consciousness scale.

For those centres which are likely to be set up in the near future, a similar screening process should be undertaken.

Such steps as will be recommended elsewhere in this Chapter be taken to strengthen new centres right from the very beginning.

The nature of work and the work load of Supervisors of the AEP be critically reviewed so as to enable them to pay more attention to the AECs which are likely to be in the lower rungs of the consciousness scale.

CONCLUSION 8: A number of AECs despite being in operation for a period extending upto 24 months have not started even one action programme

It is indeed surprising to find that a number of adult education centres had not moved from the reflection stage to the action stage of conscientization. This is despite the fact that they had been in operation for a period between 14 to 24 months. Such centres are expensive to run in terms of time and efforts. Hence, one may be tempted to ask if the Andhra Pradesh Social Service Society should continue to operate such AECs. The answer to this question should be viewed against the background observation that quite a few centres which had earlier 'failed' for one reason or the other and had closed down, desired to reopen the centre. One reason for this desire to reopen has been the successful working of neighbouring centres. In fact, these centres which reopen seem to also 'pick up' quite fast and move into the action phase in a very short period of time.

It is recommended that:

Such adult education centres as do not seem to be able to move on and progress in the direction of undertaking action programmes, could be considered for closure and the resources transferred to other villages. But, centres which request their reopening could be considered most sympathetically.

The methodology for the initial operation of the new AECs be critically reviewed to identify at a very early stage the factors that could cause their subsequent closure and having remedied these factors reduce the 'mortality' of AECs. The broad outline of such a new methodology could be along the following lines:

1) As soon as an adult education centre is opened, get a rough and ready measure of the level of consciousness of the learners.

2)   Identify, along with the learners, a common problem in their village.

3)   Having 'observed' individually and collectively the various aspects of the problem as it is manifest in the village, the learners are helped to 'reflect' on its manifiestation in different individuals, families, castes and communities.   They are taught to discuss the reasons, implications, worthiness for self and group and so on.

4)   Collectively discuss, alternate action options, if warranted, to change 'self' pattern (that is, work out action plans).

5)   If the action plan is found feasible, and the participants are willing, the centre will collectively act on the plan.

Thus, the above steps should take the learners through an exercise of naming-reflecting-acting probably with the instructor taking on the major role and responsibility of being their leader. Having gone through this process the learners' consciousness score can be now measured.

Having completed this first assignment, the learners can be helped to move on to a second exercise as sketched out above, with this difference that the responsibility is about 'equally' shared by the learners and the Instructor. Subsequent to this the level of consciousness of the learners is again measured. A third exercise is then gone through and here the primary responsibility for doing it is taken over by the learners themselves. Again, on the completion of this exercise their level of consciousness is measured.

It is expected that with each exercise the level of consciousness will improve. Moreover, the exercises in each successive stage are not complex economic projects but easy manageable ones like projects which help them build a positive self image, in the building of a better future and so on.

If after each of these exercises, it is found that the learners are not enthusiastic or interested or are indifferent it would be useful to critically review the reasons for this and a decision taken as to the worthwhileness of continuing with the AEC for the time being.

Some supervisors, to the extent possible, should be given the task of starting new adult education centres to initially conduct classes so that the learners get to know what is expected of them and how to go about achieving these objectives. It is expected that the supervisors would simultaneously set in motion the task of identifying and selecting the Instructor for the adult education centre.

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CONCLUSION 9: *Most older AECs have entered the critical zone of consciousness*

About 38 percent of the AECs were in the critical zone of consciousness. This would mean that these AECs had successfully undertaken two or more major economic projects, at least one of which was a savings scheme which provided the seed money for larger projects and to enable them to negotiate with the Government for subsidies, with banks for loans, with funding agencies for grants and so on. It would also mean that these were the AECs that had drawn the non-learners into their projects and activities and also able to retian their instructors by paying them their honorarium. In more general terms, these centres had matured, and, so, no longer needed official supervision by the Social Service Society.

It is recommended that:

Those of the adult education centres as have achieved critical consciousness could now strive further to fulfill the ultimate goal of building up a just society. To this end, successful adult education centres in close proximity to one another (as for example in the same taluka or adjacent ones) could link up in cooperative efforts to exchange views and experiences of adult education, and to identify intervillage problems that could be taken up by them on a collaborative basis. In essence: they would now do as a collective what they had done as a village. Having made headway in this direction they could then consider adopting new villages and help them in setting up adult education centres as also in guiding them. Their own success would be an inspiration to the new centres and learners.

Even as these adult education centres develop activities as indicated above, they must maintain and further grow in their own consciousness. Though this would be partly achieved through the above mentioned supra-village organisations and leadership, the main thrust should be in the direction of consciously striving to flower into a people's movement, the seeds of which have been planted and nurtured by them.

CONCLUSION 10: *Instructors are the single most important force in determining the growth of AECs.*

Regression analysis of relevant data for the adult education centres revealed that the specific factors that affect the performance of an adult education centre are as follows:

1. Instructors' knowledge of the objectives of the AEP
2. Number of topics taught in the AEC
3. Learners' exposure to modernization
4. Number of problems as perceived by the learners that were discussed in the AEC
5. Number of observation visits conducted by the AEC

It is recommended that:

The instructors who are currently engaged in the AEP be throughly screened for their knowledge of the vision and objectives of the AEP and those found deficient should be given remedial training.

The instructors be advised, and the supervisors ensure that the advice is being acted upon, to increase the number of discussions on topics in the areas of social awareness, social functionality and so on. Attempts should also be made to increase the identification of village problems by the learners themselves and these problems be discussed in the AEC. Again, following the construct of the centres' situation: as the number of topics / problems and discussions increase, the learners are able to absorb more; given the higher levels of modernization they are able to absorb more, and if after this they are taken on observation visits they increase their reflection, action and planning capacities even more. The training of the instructors must emphasise this aspect if it is not already being done.

The instructors' training should include discussion of reasons why some AECs lag behind, how they can be motivated by simultaneously increasing a number of learner inputs. Thus, the training of new Instructors must ensure that they increase their knowledge of the AEP and various aspects of how to conduct AECs (in the light of the above conclusive evidence). The training programme has to be so revised that there is provision for testing out the knowledge/skills that the instructors have obtained during their training, measuring their consciousness level before and after the training, and so on.

CONCLUSION 11: The Scheduled Castes and Tribes are not all that 'Magical'

Comparison of the Scheduled Castes/Tribes and the non-Scheduled Castes/Tribes clearly indicates that the former are not as 'magical' as common observation would have them. In fact, comparisons within and between the different major grou reveal that the Scheduled Castes/Tribes are better off in their consciousness scores·ps

It is recommended that:

A more rigourous series of tests or studies be undertaken to ascertain if the above observations are stable over larger populations and diverse backgrounds.